

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

"GOOD WILL TO MEN."

THE Ecclesiastical Festival which will be religiously observed by myriads of men and women to-morrow, and which will be celebrated with social rites by myriads multiplied by myriads, preaches a lesson which all might well listen to, and obediently reduce to practice. We say "preaches," but that word suggests a far more formal agency than the actual state of the facts demands. All the circumstances usually associated with Christmas, and all the customs, though of the most degenerate and the coarsest kind, breathe into the soul that will give them thoughtful attention, "Good will to Men." The air is full of it. The passing customs of the holyday are saturated with it. All the ornaments with which our houses are decorated impress it upon the mind. The literature of the time overflows with it. Every avenue to men's hearts is crowded with the various representatives of it. All the senses, separately and collectively, recognise it. Even hypocrisy does homage to it. "Good will to men" mostly is, and always should be, the temper in which we enter upon the *fête* day of Christendom.

There is no need to cling to a superstitious belief in ecclesiastical story in order to inspire into our hearts the feeling so accurately expressed by the Biblical words we have placed at the head of these reflections. The day, of course, is not intrinsically better than other days, but that is no sufficient reason why we should not suffer it to recall to our memory the facts with which tradition has linked it. In those facts may be discovered the most exuberant, and the purest, and the most inexhaustible spring of "good will to men." The streams, it may be, too often lose themselves in the matted and tangled wilderness of human conflicts and passions; too often disappear from the surface, leaving in their place nothing upon which the eye can rest with pleasure, or the foot with confidence. Nevertheless, those facts, we take it, constitute the richest source of kindly, gentle, disinterested, noble sympathies and tendencies, which can gladden the spirits of the human family. They infuse into us—aye, into the very depths of our being—a disposition to forget all that is exclusively one's own, and to stretch forth the hands towards the race in benediction and in benefaction. They interpenetrate and soften the ruggedest of tempers, and, like the music of angels floating in snatches upon

the air, they surprise even the hard-hearted and the morose into a passing tenderness. It is matter for devout thankfulness that we have a *fête* day commemorative of such facts. They may be but poorly illustrated by it. Speaking in a musical sense, the variations may not be altogether worthy of the theme. But the thoughts which, as they stir the heart, waken up and give fresh activity to its best and most unselfish yearnings, are surely thoughts which, as contrasted with our more ordinary reflections, must be recognised as priceless in their value.

"Good will to men." We have not too much of it throughout the rest of the year, and it may profit us, therefore, to bestow special culture upon it at Christmastide. Yet one should not inconsiderately calumniate the race. The bias of our nature is, perhaps, in a vast majority of cases, towards a kindly interest in the welfare of those who are around us, and who are part-takers with us of the tendencies that take their rise in "flesh and blood." The feeling, however, is but a half-intelligent feeling, and hence its fitfulness. It has to contend, moreover, with troops of contradictory circumstances, which harass it on all sides without much intermission. It wants educating and strengthening, as a tender flower amongst weeds wants particular attention to prevent its being choked. Every tradition, custom, lesson which serves to evoke, give exercise to, and invigorate, goodwill is therefore worth preserving. With all our carefulness in this matter it will be found, we fear, that the difficulty of keeping up in the soul the life of kindly concern for others is almost insuperable.

We have not resorted to this line of reflection without a special purpose. We cannot help thinking that ecclesiastical controversialists might suffer this characteristic motto for Christmas Day to sink into their hearts. Couldn't we all succeed in cultivating a somewhat kindlier spirit towards each other than it has been our wont to do in bygone days? Couldn't we more fairly appreciate one another's motives? Of course, none of us can change his convictions of truth or of error at the mere suggestion of a kindly sentiment, though it is by no means unusual that kindness in the heart should prove a useful helpmate to the head in the interpretation of moral and spiritual truth. But, surely, men may contend with whatever legitimate force they have at command over the aptitudes and qualities of things, without infusing into their contests the least uncharitableness towards persons. The "*suaviter in modo*" and "*fortiter in ré*" ought to be the most common characteristic of every ecclesiastical controversy, or, at any rate, sufficient ground ought not to be given to the critics to remark, as is their custom, that in regard to all religious controversies "good will to men" is most "conspicuous by its absence."

This country is entering upon politico-ecclesiastical conflict for adjusting the relation of the Civil Power to the organisations of Christian life, which will very likely try with no little severity the temper and disposition of all parties. We are happy in being able to remark that the controversial spirit called out by the great question of disestablishment and disendowment is far kindlier and more chastened than it once was. The instances are comparatively few in which ill-nature has snatched the reins from

the hands of charity and deliberately driven towards rough places. But there is room for vast improvement even now. Oftentimes one cannot fail to observe that while "the voice is that of Jacob, the hands are those of Esau." We have no desire to limit the application of these thoughts to one side only. There are faults enough, in all conscience, on both sides—we may say, on all sides. Should the matter be thought of during the present Christmas, it will be thought of, we hope and trust, not with the effect of increasing bitterness of feeling where already there is decided difference of conviction, but rather of exemplifying in its highest form the true spirit of "Good will to Men."

THE BISHOP OF MANCHESTER ON THE INTERNAL POLITICS OF THE CHURCH.

RESUMING our review of the recent important charge delivered by the Bishop of Manchester, we proceed to note his ideas on Church reform. As he truly remarks, this is a question intimately connected with that of Church defence. According to our own views the best possible defensive movement for the Episcopalian Church would be its immediate disestablishment and disendowment. We need hardly say, however, that this is not the view of the bishop. What he means by *Church* defence is evidently defence of the Establishment. He seems to admit that the defects of the Episcopalian communion as a Church are the points which most expose the Establishment to attack. And he is apparently of opinion that on the condition of the present relation between Church and State, and within the limits of that relation, such reforms may be effected as shall guarantee a prolonged lease of existence to the Establishment. We cannot quite agree with him on either point, and are quite at issue with him on the last. Even if the Episcopalian communion were within its own limits perfect as a church, still it would be utterly unjust that the religious views of one-half the nation should be endowed at the expense of the rest. And we cannot help adding, that were the Episcopalian communion as thoroughly imbued with the Spirit of Christ as the ideal Church would be, its members would be the first to reject an unjust and untenable position. But apart from that, a man must be sanguine indeed, who supposes that under present circumstances, or under any circumstances, at all likely to exist, the acknowledged defects of the Church can be remedied by any legal reforms. In fact, the bishop himself admits it. For he says, "I feel too that after all in matters of this kind the thing to trust to is, not so much the stringent provisions or strong arm of the law of the land, as the secret influence of that higher law of duty, of which St. Paul speaks—'being not without law to God, but under the law to Christ.'" He insists also again and again on the important influence exerted by public opinion; by which we doubt not he means enlightened Christian opinion. In fact, the bishop's admissions on this point would go far to establish our own position. For regarding the Christian Church as the noblest embodiment of the sanctified freedom characteristic of regenerate humanity, we insist that this freedom, led and taught by the Spirit of God, is a law unto itself, and cannot without injury be interfered with by secular legislation.

The points of Church reform discussed by the bishop involve—1. The discipline of the clergy; 2. The powers and rights of Church patrons; 3. The reform of ecclesiastical courts, and their methods of procedure. Speaking on the first point, the bishop rejoices that a comparatively recent Act of Parliament visits a clergyman convicted of felony—provided always that he is sentenced to penal servitude, or to more than twelve months' imprisonment and hard labour—with forfeiture of his benefice. To any one accustomed to consider the ministerial office as

one pre-eminently demanding a pure and exalted personal character, it must appear that the bishop is thankful for small mercies, especially when he sighs for some additional Act, which should make "habitual drunkenness, adultery, incontinence, and scandalous neglect of duty, grounds for deprivation or forfeiture by a short and summary process analogous to the course of procedure customary in civil courts." Of course, clergymen may now be proceeded against by their bishops for offences of this character; but, as the speaker feelingly observes, the form of procedure is "so cumbrous, so ruinous in its costs, so unsatisfactory and uncertain in its results, that hardly any bishop will resort to it unless driven by sheer necessity." We fear that such an Act as Dr. Fraser desires is scarcely likely to be passed. Each clergyman being legally a freeholder for life, the sacred rights of property are involved; and, in another part of this charge, we find a bitter complaint that the courts of law are "so jealous of the rights of property, so unconcerned, or at any rate unable to show concern, about the interests of souls." In fact, it is impossible to discipline a church as you would discipline an army. The ends to be obtained are so different; the means necessarily employed are so incommensurable with physical force, that we are obliged to depend on the ethereal influences of Christian feeling, charity, and tact on the part of all concerned. Now, human law does not quicken these influences in matters of religion; it only binds or perverts them. And as regards clerical discipline, no conceivable efforts of the wisest legislature would secure the same efficiency which would be attained in twelve months' life of a disestablished church.

In regard to Church patronage the bishop quotes Hooker only to disagree with him, and it is at any rate a refreshing novelty to find any words of this great authority characterised by an ecclesiastic as "a little too like the argument of a special pleader." Yet Hooker's view, which is in effect that the patron represents the people and expresses their consent, might easily be paralleled by analogous contemporary arguments on the virtues of the Erastianism which secures the supremacy of the laity as represented by the Government of the day. Dr. Fraser is not disposed to take the bold course of placing the patronage in the hands of the parishioners. He thinks that "the few instances in which this has been done have not been such as to encourage one in the belief that better results than the present would be obtained if that mode of proceeding were universally adopted." Perhaps, in regard to an Established Church, he is right. But this is only an admission, that the legal establishment of religion is inconsistent with the clearest spiritual rights of those for whose sake it is supposed to be established. If, however, the bishop insinuates that the disorders of the elections to which he refers are a warning of the ill effects of disestablishment, he ought to remember that the state of things would be wholly different. At present, a clergyman holds a Government office in a certain district, and a considerable number of the inhabitants, perhaps the larger proportion, view their franchise simply in the light of a piece of patronage which they have to bestow. But in a disestablished church, adopting popular forms, none would have a right to any voice in the matter excepting only those who were manifestly interested in making a wise choice according to the best of their judgment.

The bishop's own rule of patronage illustrates curiously enough the laxity of discipline which he deprecates. He thinks it necessary to say:—"Avowed disloyalty to the principles of our reformed and Protestant, yet still truly Catholic and Apostolic Church constitute the reverse of a claim—in fact, a disqualification—in my eyes." He would not, of course, have uttered these words had he not known some instances of "avowed disloyalty" to reformed and Protestant principles. Now either the Church is reformed and Protestant, or it is not. The bishop says it is; and surely he ought to know. But it must be with a painful sense of impotence that he finds himself obliged to tolerate in his own diocese "avowed disloyalty" to what he regards as essential principles of the Church. One thing is clear; the Church herself—that abstraction personified by imagination, but incapable of definition or identification in the flesh, cannot know whether she is reformed and Protestant or not. Otherwise "avowed disloyalty" to principles held most dear by the large majority of Englishmen would never be suffered as a matter of such notoriety that it is spoken of apparently without any surprise in the charge of a reformed and Protestant bishop. The remaining subjects mentioned above are treated of more briefly, and in a manner which does not call for so much comment. One observation only we will quote. "Too cheap

law may end in very bad law; and bad law, I take it, is about the very dearest thing a man can buy." We cordially agree with these remarks, especially with the last, and can only wonder that so many good and able men should be willing to purchase at the cost of religious equality free Church development, and charity towards all the world, a continuance of some of the very worst laws which have ever disgraced the polity of a Christian people.

ECCLESIASTICAL NOTES.

THE position taken by the Methodist party on the education question continues to be the subject of comment in the Church journals. Last week we quoted the *Record*, and since then every leading Church journal has expressed its mortification at the resolutions adopted by the Special Education Committee. The course that has been taken seems to have caused the utmost astonishment in the Church, but it is in this, as in other questions. There is, amongst the clergy of the Establishment, the least possible foresight of ecclesiastical events, and the least knowledge of what is taking place around them. They appear to possess no faculty for gauging the progress of opinion. They have always acted as though, because they stand still on the foundation of a Medieval Church, everybody else must also stand still. When something occurs to break their dream they think it is the last thing of the kind that can occur, and go on just as though then, at any rate, the world can make no further progress. For themselves, progress has always been thrust upon them, and they cannot understand how other bodies can move of their own accord.

It is this sort of feeling which explains the angry surprise with which the resolutions of the Wesleyan Committee have been received. The *Guardian*, indeed, says that it was "not quite unprepared for them," but this is the only journal in which we have such a state of half-preparedness expressed. The *Guardian* speaks out as to the meaning of what has been done. It says,—

Through every line of these suggestions there runs hostility to the influence of the Church and the clergy, especially in the country districts. And we have little doubt that the same cause dictates the recommendation, otherwise preposterous, that school boards shall be absolutely forbidden to allow any religious teaching in their schools, except by the school teacher—that is, shall be forced, whether they like it or not, to sacrifice the voluntary aid which would often be freely given by persons of higher culture and greater knowledge than an ordinary school teacher, and that on a subject on which such aid would be peculiarly valuable. But there is a danger that a clergyman—often the one person who cares most for education generally, and religious education in particular—may gain some influence and occupy a position of some authority; and no sacrifice is too great to prevent so terrible a consummation.

We have read these resolutions with profound regret, although we were not quite unprepared for them. They show us too things only too plainly. The first is, that sectarian jealousy of the Church—of its rightful position as the National Church, and of the vantage ground which it has won by the noble services of the last thirty years—is allowed to prevail, even against all considerations of safeguards to religious education. It was so flagrantly in the notorious Manchester Conference; it is so now, more covertly, in this Wesleyan movement, where there can be no reason to justify or excuse it. Nothing can show more clearly the advantage which "our unhappy divisions" give to the common enemy. The second consideration is a larger one still. It shows the growing hostility to the Church among the Wesleyans, the decay of the old half-friendly spirit, the gradual decline towards the bitterness of Nonconformity. It is unfortunately significant that this change seems to show itself mainly among the younger men. Where the fault lies we do not inquire: we note, simply and regretfully, the significance of the fact.

Lastly, this week, we may quote the *Church Herald*, which takes still another ground, explained in this quotation, viz., that Wesleyans have always been and are schismatics:—

We trust that the recent action of the Wesleyan body regarding the Education Act may serve to open the eyes of Churchmen to the real position of the modern followers of Wesley, the schismatic. They prefer, apparently, to damage the Church of England at the cost of sacrificing their own principles in favour of religious education. So bitter is the spirit of sectarianism with sectarians, that party rancour and schism overshadow all good principles. If the national Church wishes to maintain her own, she must depend on herself and her faithful members. To look for anything from any of the schismatical bodies is both wild and ridiculous. They have their policy. We have ours. They stand on one foundation; we on another. The Church should be firm and faithful; all trimming and time-serving only complicates difficulties and weakens ourselves.

We might have thought that this action of the Wesleyan body would have been less freely commented upon, and that some attempts might have been made to close the apparent breach, but we have nothing to say against the evident design of Churchmen to widen it.

No doubt—and indeed it is undoubted—the tendency of a large section in the Establishment towards Romanism has done a great deal, as was shown in the recent education debates, to alienate the feelings of this body from the Church of England. Reading such a passage as the following from the *Westminster Gazette* of last week, the Roman Catholic organ of London, would scarcely tend to lessen this feeling of alienation—

It should be remembered by those who speak ill of the Ritualists, or ridicule as mimicry their imitation of the Catholic ritual, how much they have done to cause not only the name but the meaning of the Sacraments to be known and revered in Protestant England. The name of the Blessed Virgin is become familiar in their churches, honour and homage are offered to the Saints of God. Why should it be always in ostentatious imitation of Catholic worship, and not sometimes and often in humility and faith? We must not judge, if we would judge aright, from the acts of perverse individuals, or from isolated abuses, or from the spirit exhibited by party leaders, or from the weakness of those in authority, but we must judge from the long results and the general effect, and from the known character of all those who in zeal and disinterestedness are taking part in that great movement in the Anglican Church which has already restored such multitudes of souls to the Catholic faith, and which still, day by day, is increasing the number of the faithful.

The *Westminster Gazette* should know what it speaks about, and has too good reason to speak with authority.

The special services in aid of the missions of the Episcopalian Church, held last Friday, appear to have extended over a wide area, but not to have attracted large congregations. They have given occasion for a drastic article in the *Times*, in which the missions are severely handled. We are told that "the simple fact with regard to the missions of the Church of England is that they occupy a very inconsiderable place in the interest and even the information of good and zealous Church people," that there is no human enterprise that has "so little to show for itself in the way of fruits." Then, after discussing one or two minor reasons, it is said, "Titles have nothing to do with the matter. There must be something else in the way when the missions of the Church of England are such a failure. They are a miracle that never succeeds." Next, we have this severe and significant comment:—

It is nothing more or less than an article of faith to believe that the fault is not in the people who should be converted, but in those who should convert them. Indeed, this, we should hope and suppose, is one of the confessions expressed or implied in the special services sanctioned by the bishops yesterday. There never can be any question whatever as to the readiness or the fitness of the masses, under whatever name they may be classed or described. If the blame of ill-success is once to be thrown on the hearers, or those who will not even hear, we may as well shut up our churches at home, or open them only to the favoured few. We are not at liberty to assume that the mass of the metropolitan population is utterly proof against the teaching and invitation of the Gospel. The command is to teach and preach, and to gather into the fold; and if success follows not, it must be because the command is not obeyed as it should be. Again, the Church of England will not say that it is doing more for the remote heathen than it is doing for our own people at home. Nor will it say that it has more hopes of the conversion of the heathen than it has of our home masses. If, then, she fails at home, how much more abroad! If on the spot, how much more ten thousand miles off! If with a church every quarter of a mile, how much more when the station is a log-hut in a forest or a wilderness, a day's journey or voyage from any other station! If at points where an army of preachers can be gathered every day, how much more when one solitary voice has to stammer in some barbarous and ill-understood dialect to a whole race utterly ignorant and unprepared for the matter he is stammering about! Grant that political or physical difficulties have interposed barriers hitherto. All that is of the past. The human race is convertible and to be converted. There only wants the converter, such is our Faith. It may be said there are many in the field. It may be added, too truly, that there is not a Church, or a denomination, or a body of Christians known by no specific name, that has not more success than the Anglican Church. Wherever it goes it seems to work in fetters, and as if it was a performance to be done and not a work to be accomplished and a harvest to be gathered in.

Nothing that we could say would add to the truth of this picture.

We used to meet, years ago, with statements to the effect that this and that railway company had voted money for churches, for Church parsonages, for Church schools, and so on. But public opposition has somewhat checked this unwarrantable taking of shareholders' money for sectarian purposes. It seems, however, that at Worthing, an especial effort is being made to erect two new Church schools, in order to prevent the appointment of a school board, and the consequent exclusion of school-board—that is to say, unsectarian—schools. Towards this effort we find the advertised contribution of the "L. B. and S. C., £20." It is not needful to say that these are the initials of the London, Brighton, and South Coast Railway Company.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT THE LAMBETH BATHS.

Last Tuesday night a meeting, largely composed of working men, was held in this place under the presidency of Andrew Dunn, Esq., who opened with a good speech. Mr. Carvell Williams then delivered an address on "Religious Equality and Disestablishment," in the course of which he criticised a recent speech of Mr. Hughes, M.P., at Birmingham. That gentleman, he said, had made what he would venture to call a selfish appeal to working men, by asking what good disestablishment would do them, as though the working classes were not influenced by considerations of truth and justice. Mr. Hughes had also told them that there was a church for them in every corner of the land, and a minister whose services they could command, and which cost them nothing. With those statements Mr. Williams contrasted others made by the Free and Open Church Society as to the kind of accommodation provided for the poor, and the admissions of Canon Girdlestone as to the inability of the poor to understand, or to appreciate, the preaching of the Established clergy in the rural districts. He also argued that, apart from the financial aspect of the question, the working classes paid heavily for the Church in the opposition which the Established clergy offered to political and social reforms in which the working classes were deeply interested. He stated several historical facts in illustration of this, and, referring to the agricultural labourers, said that, while Archbishop Manning and several Nonconformist ministers were at the large Exeter Hall meeting, the Established clergy were not to be seen. He concluded by saying that he had no wish to prejudice working men against the clergy, but only to meet fictions with facts, and to show that the Establishment did not deserve all the eulogiums which were heaped upon it. Short addresses were then delivered by the Rev. J. Shaw, of Battersea, Mr. Broadhurst, Mr. Taylor, and the Rev. G. M. Murphy, and a petition for disestablishment was unanimously adopted.

THE STORMY MEETING AT CHESTERFIELD.

On Tuesday evening, the 10th, as briefly stated in our last number, the Rev. M. Miller, of London, delivered a lecture in the Assembly Room, on the "Church Establishment Question." The Rev. J. Clarke occupied the chair, and amongst those present were the Rev. A. C. Bromhead, the Rev. J. F. Smith, the Rev. R. K. Bolton, the Rev. J. K. Marsh, the Rev. G. Shipton, the Rev. M. Humble, the Rev. Mr. Arnold, the Rev. G. Mabbs, J. E. Manlove, Esq., W. M. Manlove, Esq., Mr. Councillor Robinson, Mr. Councillor Ward, Messrs. Douglas, Kent, Harrison, Higginbottom, Tucker, L. Shaw, R. Parker, M. Connal, &c. The room was densely crowded; several ladies were present.

The Chairman, in the course of his introductory remarks, said he was glad to see the question creating a little interest in Chesterfield. He had no idea that the Liberation Society had so much power in Chesterfield; the proof of this was the numbers he saw gathered together in that room. It was the largest meeting they had ever had on that subject. They would not be long before they had a general election. They had some little power in Chesterfield, and it would be their duty to exercise it. He could not say that their two members were quite right in this matter; one is not with us. (Cries of "Yes, yes.")

The Rev. Marmaduke Miller proceeded to deliver his lecture, which dealt with the condition of the Church and the prospects of disestablishment. There were several interruptions in the course of the lecture, and the conclusion, says the *Derbyshire Courier*, excited a noisy expression of feeling. Mr. Brown, agent of the county Church Defence Association, began to ask several questions, the first being whether Mr. Miller would meet him there to discuss the matter. The second was thus put:—"My second question is—'If the Church of England is disestablished and disendowed, what is to be done with those places where the working men do not wish for religion and don't care for religion?' If Mr. Miller will answer that question I shall feel obliged. We claim for the Church of England that it is the Church of the poor." (Hear, hear.) At this juncture there was a general disturbance, several persons speaking at once, and others cheering and groaning.

After some interruption, Mr. Brown asked Mr. Miller how, if the Church of England were disestablished and disendowed, it would be better able to perform its functions? Fourthly, if it is advisable that parishioners choose their own clergymen, how about Mr. Fletcher, of Bilston? Fifthly, whether the endowments are State pay or not, if so—(Interruption.) Sixthly, whether he is prepared to abide by the Nonconformist statistics? I, said Mr. Brown, will forfeit £50 if I cannot prove that these statistics are fallacious. Seventhly, as I propose to give an answer at some future time (Interruption.)

Mr. Miller (good-humouredly): It will not be at all difficult to answer all these questions. (Hear, hear.) First, concerning a debate—(A Voice: Cut it short. It is very hot here.)

The Lecturer said a debate upon such a subject served rather to excite angry feeling than to elucidate the truth, and before he met the gentleman

who had asked the questions in public debate, he should want to know a good deal more about him before he engaged to meet him. (Laughter, groans, and hisses.)

Mr. Miller then declined to meet Mr. Brown, and proceeded to answer the other questions; then the Rev. Mr. Humble put another series, which was also answered, but amidst great interruptions.

The Rev. G. Mabbs, in proposing a vote of thanks to the lecturer for his very learned, very able, and very telling lecture, said they were much indebted to the three secretaries of the Church Defence Association for so good a meeting. ("Hear, hear," and laughter.) For his own part he thoroughly enjoyed the meeting, and he believed there was nothing like open discussion to get at the truth, but they were not agreed as to the means. (Hear, hear.) He did not know so much about hunting perhaps as some of the gentlemen who were present, but he had heard of trailing a red herring to draw dogs off the scent, but there was nothing like sticking to the question at issue. (Laughter and cheers.) The statistics which had recently been compiled, showed that the free churches provided religious teaching for three-fifths as against two-fifths of the population looked after by the Church of England. (Loud cheers.) He could only say that he felt thoroughly rejoiced the Church Defence Association had taken the matter up and was going to have a searching inquiry. (Cheers.)

Mr. Higginbottom, who was well received, seconded the motion. He knew that the lecture would not meet the views of an influential portion of the inhabitants of this neighbourhood, but he still believed there was that love of fair-play in Chesterfield that would allow unpalatable truths to be uttered and give a man credit for uttering them in sincerity. (Loud cheers.) Let them take up the question as Christian men, and endeavour to bear in mind what was best for the country at large. (Applause.) Mr. Andrew, the agent of the Liberation Society, having made some remarks, the vote of thanks was put to the meeting and carried by acclamation. The Chairman said that if the other side would deliver a lecture, he would promise that no such circular as the one signed by Messrs. Calder, Fearn, and Naylor, should be sent out. (Hear, hear.) The audience dispersed at half-past ten o'clock, the lecture and discussion having lasted three hours.

MOSSLEY.

On Monday, the 16th, a largely attended meeting for the promotion of the movement for the disestablishment of the Church of England was held in the Mechanics' Institute, Mossley, when a lecture was given by the Rev. S. F. Williams, of Newchurch, on "Some objections to State Churches." The Rev. Edward Minton presided, and, notwithstanding the boisterous state of the weather, about 300 persons were present. The lecturer treated his subject in an elaborate and comprehensive manner, and was frequently cheered. The meeting was also briefly addressed by the Rev. J. Taylor and the Rev. J. G. Slater, and the proceedings were closed with the usual votes of thanks to the lecturer and chairman.

TORRINGTON.

A meeting was held at the Town Hall, Torrington, on Friday evening, to hear a lecture from the Rev. W. H. S. Aubrey, of Croydon. The chair was taken by Mr. Alderman Chapple, who expressed his thorough concurrence with the objects of the Liberation Society. Mr. Aubrey, in his lecture, dealt with the importance of the subject, alluded to the growth of the State Church, and exposed its divisions and its failures. Referring to the manner and the result of disestablishment, the lecturer said:—

No sudden or illegal remedy was proposed. Peaceful and constitutional means only were being employed. The public mind was to be informed, a healthy public opinion was to be created, and the Legislature was to be asked to discuss the question in all its bearings. No desire of vengeance was cherished for past wrongs. No one need be the poorer by one penny for the change. Life interests of existing holders of the property should be respected. Churches built by Episcopalians, and other property devoted by them, ought to be retained. The Legislature would then cease to trouble itself with matters over which it had no just control; the Episcopal Church would then be free to select its own places of action, to choose its own ministers and officers, to raise and appropriate its own revenues, and in every respect to govern its own affairs. One great source of heartburning and strife among denominations would be dried up; and possibly, clergymen, coming down from their artificial vantage ground, and looking abroad with true Christian charity, would find, to their surprise and delight, much of intellectual power and of spiritual goodness in men of other religious communions. Time and God's Providence would vindicate the rectitude of the course advocated by members of the Liberation Society, and the purity of their motives.

The Rev. J. B. Brierley, in moving that a petition in favour of disestablishment be signed by the chairman on behalf of the meeting, addressed the audience at length.

The Rev. J. W. Spear (Baptist) seconded the motion, and it was carried, there being but one dissentient. Mr. Handford proposed a vote of thanks to Mr. Aubrey, and, in so doing, said he was much pleased with the lecture. The Rev. W. B. Reed (Bible Christian) seconded the vote, and, it having been carried, the Rev. W. H. S. Aubrey acknowledged the compliment, after which he moved a similar vote to the chairman. Mr. Alderman Chapple responded, and the proceedings closed.

ASHTON-UNDER-LYNE.

On Monday evening, says the *Ashton News*, the Rev. Enoch Mellor, D.D., of Halifax, delivered a lecture in the Town Hall, Ashton-under-Lyne, on "Disestablishment; what good will it do?" The attendance, although the weather was very inclement, was large, respectable, and enthusiastic. Councillor Tipping presided, and there were on the platform Hugh Mason, Esq., A. E. Reynier, Esq., the Revs. J. Hutchison, Thomas Green, James Hughes, H. T. Marshall, J. B. Walton, Mr. Arnold Mason, Mr. Jonas Knight, Mr. C. T. Bradbury, Mr. W. K. Armstrong, Mr. E. Fisher, Mr. James Farron, Mr. Harrison, &c.

In opening the meeting, the Chairman said: If all that had been said in favour of the Established Church were true—if he believed all the calamities would come to pass which had been predicted by the Church Defence Association, then he for one would take no part whatever towards the accomplishment of the purposes the Liberationists have in view. But he could not believe these evil consequences would follow. He knew what has been done and is being done by voluntary churches, and he was sure this ought to satisfy us, that if the Church of England had been a voluntary church it would have accomplished a great deal more than it had been able to do. He had been a little surprised at the change of tactics and feeling which had come over the friends of the Established Church. He had been surprised at their appeal so frequently to the working men of this and other districts. There was a time when working men would have been ignored by them; when no appeal would have been made by them to the working classes on this or any other question. How is it there is such a display of sympathy with them now? It is because the working man and the Mayor of the manor can now go freely to the ballot-box, and the vote of the working man is as good as that of the Mayor of the manor. This is the secret why the working classes are so much flattered and sympathised with by them. (Cheers.) He could not believe, however, that this kind of tactics can be successful. Looking at past history, the working man can have very little sympathy, at any rate, with the Establishment, seeing that by law the authorities of the Church have made their demands upon the working classes for church-rates, and if these rates are not collectable to-day it is not because Churchmen have not manifested a disposition to retain them as long as they possibly could. (Cheers.) We have had no church-rate in action for a long period, simply because it could not be laid; but in other districts the Church officials go into the poor man's home and take perhaps the most choice piece of furniture in his house for the support of what is called religion, but which at any rate is not the religion of the New Testament, or that which he (the chairman) can approve or support. (Cheers.) We may have faith in the accomplishment of our object. The men who advocate disestablishment have accomplished many noble and great objects. They have secured for us commercial freedom, and a large extent of political freedom, and he had faith in them that they will never rest satisfied until they have given us also religious freedom.

Mr. Mellor delivered his lecture, of which we have already given an outline.

The Chairman announced that the next lecture will be by the Rev. Thomas Green, on the question, "Does the State-Church serve the cause of truth?"

Mr. Dodgson, in moving a vote of thanks to the lecturer, said he wished Canon Ryle would issue a second pamphlet, that we might be favoured with another reply from Dr. Mellor. He (Mr. Dodgson) sincerely wished the reply might be circulated throughout the country. The Rev. J. B. Walton seconded the motion, and also expressed a wish that the lecture might be published.

Dr. Mellor, in replying, gave the history of the lecture. He stated that a fortnight before he prepared the lecture he received Mr. Ryle's pamphlet by post. He saw from its make up it was designed to be a very catching pamphlet, and it has been a very catching one, too, in the Church of England. In fact, it is considered quite a crusher. As he had promised to deliver a lecture during the winter in different places on behalf of the Liberation Society, he thought the best thing would be to analyse the pamphlet step by step, and he hoped he had done so satisfactorily. (Cheers.) He might tell them there was some prospect of Mr. Ryle replying to it. What prospect there was of his answering it was another matter. (Laughter.) He was not able to foresee what kind of answer Mr. Ryle could prepare, but if he (Dr. Mellor) were in health, Mr. Ryle should not long wait for a reply to his rejoinder, and if the rejoinder should be of a nature that the public might do well to hear it, and the people of Ashton invited him to deliver it, he would come again. (Cheers.) Dr. Mellor concluded by moving a vote of thanks to the chairman, which was carried unanimously, and the Chairman having replied, the meeting terminated.

SOUTH MOLTON.

On Monday, 16th December, the Rev. W. H. S. Aubrey, of the Liberation Society, delivered a lecture on "Religious Equality and Disestablishment," in the New Assembly-room, to a large audience who had assembled notwithstanding the wind and rain of an inclement December night. The lecture was the outcome of a previous meeting held some months since in the same room by the Devonshire Church Institution, which was presided over by the rural dean, and addressed by Earl Devon, Sir Stafford Northcote, M.P. for the division, and

others, and at which the clergy and their church-wardens had attended in large numbers, ladies being especially invited. After the matter of disestablishment had thus been openly introduced, it was thought advisable that the challenge thus given should not remain long unaccepted, and that this district, which, notwithstanding it possesses a large leaven of Dissent, has long been under Church influence, should begin to do its part in the coming battle which is to end in the separation of Church and State. The Rev. W. Cooper (Primitive Methodist) was installed chairman, while on the platform were the Rev. S. E. Dodge (Independent), C. Philp (Baptist), O. E. Rawlings (Wesleyan), J. Banwell (Bible Christian), and Mr. Councillor Widgery. The lecturer touched upon the leading points which were likely to be prominently brought forward by Churchmen (of whom very many were present), and maintained throughout a high standard of Christian duty, as well as moral and political obligation, on the part of all enlightened electors to insist on a policy of complete religious equality. He was frequently interrupted by a person who was several times invited to come forward and place his objections to the lecturer's views before the assembly—a task he was either unable or unwilling to perform. It is worthy of note that the only interruption came from this person, who was the salaried organist of the parish church, and two other paid members of the choir. At the close of the lecture a resolution to the following effect was moved in an able speech by the Rev. S. E. Dodge (Independent), who quoted largely the views of leading Churchmen, clerical and lay, on disestablishment, and seconded by the Rev. C. Philp (Baptist), who adduced evidence in support of a statement of the lecturer, which was dissented from by the small knot of dissentients present, to the effect that in small towns, Nonconformists laboured under a commercial as well as social disadvantage, instancing leading supporters of the Devonshire Church Institution, who at their first meeting advocated exclusive dealing among Churchmen. The resolution, which was carried by a large majority, no amendment being proposed, was:—

That this meeting, being thoroughly convinced that the establishment by law of the churches of England and Scotland involves a violation of religious equality, deprives those churches of the right of self-government, imposes upon Parliament duties which it is incompetent to discharge, and is hurtful to the religious and political interests of the community, and that it ought no longer to be maintained, pledges itself to place those views before the members of the county, and to promote in every constitutional way the principle of full and complete religious equality.

A petition to Parliament in favour of Mr. Miall's motion for disestablishment was also adopted, and was signed by the chairman on behalf of the meeting.

A vote of thanks to the chairman, proposed by Mr. J. T. Widgery, and seconded by the Rev. J. Banwell, concluded a highly successful meeting, which it is hoped will be the means of bringing the subject prominently forward in the town and neighbourhood.

REPLY TO CANON MILLER.

In fulfilment of previous public announcements, Mr. J. P. Hutchinson, of Deptford, delivered a lecture entitled, "Why I am not a Churchman," on Friday evening last, in the Greenwich Lecture-hall.

As Mr. Hutchinson's address was stated to be intended to be as a reply to the address by the Rev. Canon Miller, D.D., of the previous Sunday evening, as referred to by us last week, there was an unusually intelligent audience assembled, who appeared to appreciate very highly the most striking points made by the speaker in his handling of the arguments of the Vicar of Greenwich. It was reported as an indication of the interest which attached to this controversy between the representatives of "Church" and "Dissent," that many of those who were hearers of the Rev. Dr. Miller on Sunday night week were amongst Mr. Hutchinson's audience on Friday, not a few of them being known Churchmen. In spite of the cold, wet, and uninviting character of the day and evening, the hall was nearly filled. W. Price, Esq., of Manor-road, New-stones, occupied the chair.

The CHAIRMAN having introduced the lecturer in a concise speech, Mr. Hutchinson rose, and was warmly received. The lecturer, who described himself as a Primitive Methodist, proceeded with the lecture, which had evidently been compiled with great care, and which was delivered in a very vigorous and effective manner. After disposing of some preliminary points, Mr. Hutchinson stated his reasons why he was not a Churchman. These were:—(1) because the Church was founded on oppression; (2) because of the persecution of the Nonconformists; (3) because the bishops and priests drove some of the best men in the country to another land; (4 and 5) because of the persecution of the Quakers and Covenanters; (6) because the spirit of persecution pervaded the Church priesthood still; (7) because the Church priests were the paid servants of the State; (8) because of the rapacity of the prelates and priests; (9) because the Church had failed in the mission of evangelisation; (10) because the Church had spread error; (11) because of the demoralisation of the priesthood; and lastly, because of the formality and want of spirituality in the Church. All these points were enforced by the lecturer with an abundance of illustrative facts which told with great effect on the audience. At the close of the lecture, Mr.

HODGES moved, and Mr. VASEY seconded, that the thanks of the meeting be given to Mr. Hutchinson for the eloquent and important lecture they had just listened to. He said the lecturer might have taken one step higher ground in his reasons for not being a Churchman—namely, that there was nothing in the teachings of the Lord Jesus Christ which warranted the existence of a State establishment in religion. (Hear.)

The Rev. Mr. LANSDELL, having obtained leave to ask some questions, was called to the platform by the meeting, where he made some observations upon certain statements of the lecturer. He said he doubted if the late vicar was ever a prebendary of St. Paul's, or that a rural dean was paid 150*l.* a-year, always understanding that the office of rural dean was an entirely honorary one. They were told of the enormous salaries of the clergy, but not that these did not average more than 250*l.* for each, and that the curates, who formed a fifth of the whole number, did most of the work for this salary. ("More shame for the Church.") He had had the honour of being curate of Greenwich, and he got 120*l.* a-year, rising at six in the morning, and working up till eleven at night. ("More shame for the bishops.") "Dr. Miller had your money," and cries of "Hear." The lecturer spoke of the spirit of persecution in the Church, and of 2,000 ministers being driven out of it; but he did not tell them these were Nonconformists put into the Church by Cromwell. (Hear.) Church of England clergymen had been turned out to make way for these, and had suffered quite as much as the Nonconformists. (Hear.) He asked the lecturer to tell him where there were now twenty fox-hunting parsons in the Church? He (the speaker) had occupied fifty pulpits last year, and sixty the year before, and in his travels had had a good opportunity of judging of the clergy, and he would ask if twenty fox-hunting parsons could be found in the whole 20,000. (Hear.) It was new to him that the tithes had ever been dealt with in the way mentioned by the lecturer; but a third of them might have been given to the poor. They must remember also that every clergyman who had 1,000*l.* a-year had to pay on that to the poor-rate in the same proportion as others. ("So he ought.") The rev. gentleman, being reminded that he was only to ask questions, asked where the lecturer obtained his figures?

Mr. HUTCHINSON said he obtained them from the only source whence such information could be obtained, because the clergy utterly set their face against an inquiry into their revenues. He found from the report of the Church Revenue Commissioners for 1835—"But we want the figures now," and "Hear"—but the clergy would not allow anyone to get at the exact state of the facts, and they had a reason for it no doubt. (Hear.) He found that the sum paid as the stipends to curates in Greenwich was 320*l.*; he should like to know whether such a sum was paid to them to-day? (Hear.) Mr. Miall had asked for an inquiry into the revenues of the Church, and the emoluments of the ministers, with a view of justice being done to such hard-working men as Mr. Lansdell. (Hear.)—but it had been opposed, and would not be obtained until the feeling in favour of disestablishment, which was spreading quickly through the country, became strong enough to compel the submission of the Church to such an inquiry. (Cheers.)

A vote of thanks to the Chairman concluded the proceedings.

PUBLIC MEN ON ECCLESIASTICAL AFFAIRS.

On Wednesday last Mr. Shaw, M.P. for Burnley, delivered his annual address to his constituents, in the Mechanics' Institution, Burnley. There was a crowded and enthusiastic audience. The chair was occupied by the Mayor, J. Scott, Esq., and there were present on the platform the leading Liberals of the borough. Mr. SHAW spoke as follows on the question of disestablishment:—

The four leading topics which in the course of time must be settled in this country, were the question of Church Establishment, the great liquor question, the land question, and the question of local taxation. He was no admirer of Church Establishments. He did not believe in them. He did not believe that they were any advantage to the State, and he believed that without them the people would be as religious, as God-fearing, as law-obeying, as orderly, and as loyal. (Hear, hear.) The union between the Church and State was a great disadvantage to the Church, and a greater disadvantage to the pure Protestant reformed religion of this country. If he were in a conference of Churchmen, led to consider what was best to be done for the Church, how they could relieve her from the abuses which now degraded her, and to so great an extent paralysed her action and usefulness, how they could secure to that Church the pure and unadulterated truth as handed down to them at the Reformation, and how they could secure for the Church the best means of fulfilling the great mission that had been assigned to her—he should say without the slightest hesitation, and from the bottom of his heart, disestablish her. (Loud and prolonged cheers.) There was no such conference at the present moment, but he ventured to say that the day was not far distant when there would be. Allow him to point out what had taken place in reference to this question of late years. In the month of May, 1871, Mr. Miall introduced into the House of Commons this motion, which he (Mr. Shaw) voted for without the slightest hesitation:—"That it is expedient, at the earliest practicable period, to apply the policy initiated by the disestablishment of the Irish Church by the Act, 1869, to the other Churches established by law in England." He (Mr. Shaw) drew particular attention to the words "at the earliest prac-

ticable period," because unless they could get the Church party to a great extent to go with them, they could never get the Church disestablished in this country. In the following year he was very much disappointed to find that Mr. Miall had completely altered his tactics, and instead of adhering to the foregoing motion, and testing his strength in the House, he contented himself with the following motion:—"That an humble address be presented to Her Majesty, praying Her Majesty that by means of a royal commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property and revenues appropriated to the use of the Church of England, with a view to furnish requisite information bearing on the question of disestablishment and disendowment." Again, he (Mr. Shaw) could support Mr. Miall, because he thought they had a perfect right to know what the revenues of the Church of England were—(Hear, hear)—particularly when they found this year, from the *Clergy List*, which was thought to be an authentic work on the subject, that the rectory of St. Peter's, Burnley, which they all knew was worth close upon 4,000*l.* a year, was there returned at the modest sum of 2,200*l.* He was told that another change was going to take place in the ensuing session—that the original motion of going in for the revenues of the Church was finally abandoned, and a friend of his had kindly sent him what he believed would turn out to be a *verbatim* copy of the motion Mr. Miall would introduce next session:—"That in the opinion of this House the establishment by law of the Churches of England and Scotland involves a violation of religious equality"—I agree with that and can vote for it—"deprives those churches of the right of self-government"—again I agree with it. Can you conceive anything more monstrous than a Parliament, composed of 664 gentlemen of every imaginable religion and a good many of them no religion at all—(laughter and cheers)—being called upon to legislate for the reform of the Church of England? The Church of England you know cannot reform itself, it cannot do a single act, it is fast hand and foot to the State. This resolution goes on, "and is hurtful to the religious and political interests of the community"—I agree in every word there, and if it stopped there I should vote for it, but it goes on—"and therefore ought no longer to be maintained." The meaning of that he took to be that the Church must be disestablished and disendowed without any notice whatever. If Mr. Miall would strike out those latter words he (Mr. Shaw) would give him his vote, and he had no doubt a great number of others would do so. He held that this was hardly the time for the disestablishment of the Church in England, and that before they could disestablish the Church of England they must make a great many more converts of members in the Church, and that they ought to direct their attention and all their efforts especially in that direction. It was said that the disestablishment of the Church in Ireland was a precedent for the disestablishment of the Church in England. He begged to controvert that statement, and he would tell them why. The Church in Ireland was found to be a most insignificant minority; but they could not say that the Church in England was the Church of a miserable minority. It was the Church, if not of one-half, very nearly of one-half of the people—and if they attempted to disestablish the Church of England in the same way as they did the Church in Ireland it meant revolution, and he was not prepared for revolution. (Hear, hear.) He ventured to say the Church would be disestablished. The day was not far distant, and much nearer than they were aware of, and most Churchmen knew it as well as he did. What was their true policy? Not to unite discordant elements in the Church by attaching themselves to such an attack as Mr. Miall's, but to leave it to the Church—the Church itself would do it, and do it far more speedily than through an attack from an outside opponent. (A voice: "Nonsense!" and "Hear, hear.")

Mr. Alderman COULTATE, in moving a vote of confidence in Mr. Shaw, said he felt quite certain that in a town where there were five churches and twenty-six chapels that the progress towards disestablishment was going on at a tolerable rate. (Applause.)

Mr. Alderman KAY seconded the motion, and, referring to Mr. Shaw's suggestion to allow the Church of England to deal with the disestablishment question, claimed that legally he was himself as much a member of the Church of England as any Englishman. He liked to have definite definitions in talking on this subject, and he hoped Mr. Shaw would be more guarded in his expressions, especially as to the Church Establishment.

Mr. JOHN MASSIE, who was vociferously cheered, supported the motion in a frequently applauded speech, and it was carried unanimously.

At the annual meeting of the local auxiliary of the Society for the Liberation of Religion at Rochdale last week, Mr. Alderman Carter, M.P., spoke at length on the subject of disestablishment. He said that he had in a good big corner of his heart a very great love for Nonconformity, and a very great hatred to State-Churches. He had a very poor opinion as a rule of State bishops and State priests, and he wished to know—and he thought he should get to know by attending that meeting—whether they sympathised with him in that respect as he did with them in others. He spoke on the previous night at a meeting composed purely of working men, and one of the most influential men he knew in a population of more than 5,000 working-men voters said this—"I very seldom go to chapel, but I never go to church. My reason for not going to chapel is that the ministers take so little care in regard to political matters, and show such a want of sympathy in all great political movements." Having rejoiced at the gradual improvement which was taking place in this respect, he urged them not to leave political questions to professional agitators. He had taken pains during the past month to read the various speeches which had been made in defence of the Church, and he might say that nearly all its defenders began by doing what learned counsel did

when there was a bad case—they began to stigmatise the other party, and to prejudice the minds of the jury against the other side. ("Hear," and laughter.) He referred to a speech recently delivered by Lord F. Cavendish, who was a thorough good Liberal, and a man he highly respected for his Liberalism and his Radicalism. He had since seen his lordship, and he had told him as plainly as he was about to tell the meeting respecting his views. Lord F. Cavendish said that the Liberation Society were cutting down the tree which had borne such good fruit in the past. They were doing nothing of the kind, but were stripping all the ivy off it. They were not touching any part of that tree which had borne such good fruit in the past, but were only freeing it from that which obstructed the light and free air of heaven, and they believed when they had accomplished that the tree would bear much more and much better fruit than it had ever done in the past. (Applause.) A short time since a letter was addressed by Mr. Leatham, of Wakefield, brother to the member for Huddersfield, to a Church Defence Society holding its meeting in Huddersfield. One would have supposed that a gentleman brought up as a Quaker would have understood better the objects of the Liberation Society. This gentleman said, however, that when Mr. Miall was lighting the torch with a view of destroying the Church it was time for them all to unite. Mr. Miall was doing nothing of the kind, but, to use his own words, was "seeking to lift up the religious feeling and religious agency of this country to a higher and nobler platform, so that the motive that shall guide us all in regard to religion shall be the motive of love and not physical force," and Mr. Miall and the gentlemen who coincided with him believed that persuasiveness in regard to religion was far more forcible than a regiment of soldiers. As to the charges generally made against the society of a desire to destroy the Church, those who made that charge either knew that they were misrepresenting them or they did not understand their motives. On behalf of himself and the other gentlemen who supported the society he denied that it was their intention to destroy the Church, but they wished to set her free in order that she might be more powerful for good than ever she had been previously up to this moment. Lord F. Cavendish had further said that his great reason for defending the Church was that it was the "bulwark of Protestantism," and the Mayor of Wakefield had recently made use of the same language. In answer to this he quoted a statement recently made by Mr. Robert Baxter, one of the most influential Churchmen in the country, who said there were thousands of clergymen who were Roman Catholics in everything but name in the Church of England. Mr. Rogers, another influential Churchman, speaking at Sheffield the other night, said that Oxford was turning out in hundreds, and Cambridge by fifties, young men who were propagating Ritualism, and teaching that you could not be saved unless you received the sacrament at their hands. (Cries of "Shame.") The same gentleman said he did not see any remedy for this except by the law driving these men out of the Church. He (the hon. member) was surprised to find that just afterwards Mr. Rogers blamed the Liberation Society for trying to help the Church to free herself from these evils. He showed that the law courts had been tried, but the decisions they gave were not worth a straw. Having expressed the opinion that Convocation did not attempt to remedy these things from a fear of going too far, he referred to an extraordinary speech made a short time ago by a man whom he respected very highly—Mr. Tom Hughes, M.P., a man who, although he was a good Radical and a good co-operator, on religious subjects was a long way off the mark. In recommending the working men of Birmingham to stick to the Church for certain reasons, he told them that as a Radical he was in favour of the greatest amount of good for the greatest number of people, but then he was to be the judge of what was good for them. (Laughter.) One of the things which Mr. Hughes thought was good was a State Church. He knew very many working men and others who were not working men who would not think his definition correct—at all events he should very much doubt it. He did not think a State Church a good thing. He believed State Churches and State religions had been made of great use in the past when they could use the terrors of the priesthood to assist the common policeman. Having listened to the greater number of the speeches delivered by the bishops in the House of Lords on the Irish Church Bill, he said he heard them put it in this way—"You have hitherto supported us, and we have considered it our duty to support you, the State Government, but if you withdraw our pay and disestablish and disendow us, you may not find us in the future on your side but on the side of the enemy." Well; what was that but representing themselves as State bishops, State priests, or as black-coated policemen? (Laughter.)

The members for Scarborough, Mr. J. Dent Dent and Sir Harcourt Johnstone, addressed a large meeting of their constituents on Thursday night. They received a vote of thanks for the support they had given to many important Liberal measures; but this was coupled with an expression of disapproval of their votes in favour of the union of Church and State, and in support of denominational education,

as opposed to the great principle of religious equality.

OUR STATISTICAL SUPPLEMENTS.

We have received so few complaints of inaccuracies in connection with our third supplement that we hope it may be accepted as substantially correct. Relative to the Macclesfield table a correspondent writes:—"The number of sittings provided by the United Methodist Free Churches is said to be 866, whereas we have 1,150—234 more than reported in your supplement of the 4th inst." Our enumerator has, at all events, erred on the right side.

The subjoined letters have appeared in the Times:—

To the Editor of the Times.

Sir,—Your attention has not, I think, been called to the following singular facts in connection with the third instalment of the new famous Nonconformist "statistics":—

1. It is alleged that the choir of Canterbury Cathedral is "not used for worship."

2. The Church of England is credited with but twenty places of worship at Cambridge.

3. The Church of England is credited with but twenty-two places of worship at Oxford.

Is it possible that the compiler has passed over in absolute silence the whole of the college chapels?

Are historic shrines, such as the chapels of Merton, Magdalen, All Souls, and New Colleges at Oxford, Jesus, King's, and Trinity at Cambridge, simply ignored?

I am, Sir, obediently yours,

December 16.

B. A.

To the Editor of the Times.

Sir,—Will you allow me briefly to reply to the letter of "B. A." in the Times of to-day?

1. The statement that the choir of Canterbury Cathedral was "not used for public worship" was an erroneous conclusion of my own, owing to there having been no specific reference to the fact in the schedule which came to hand. Directly our enumerator saw the table he wrote up to correct the error, which is indeed manifest on the face of the return. For if "B. A." will again read the note relative to the Canterbury churches he will find the words he has quoted preceded by the remark, "this includes the choir of the cathedral," and followed by this, "and Garrison chapel, neither included in 1851." Why were these essential words suppressed by "B. A."?

2. Your correspondent expresses astonishment that the college chapels at Oxford and Cambridge were not included in the Nonconformist returns. But as these chapels did not figure in the official census of 1851, and as all the Church returns were then made by the clergy themselves, I could only with propriety follow their example in "ignoring these historic shrines," which, as is well known, are only open during term time.

Permit me to take this opportunity of saying, in reply to the pointed challenge of Mr. Flint, made through your columns some days ago, that, while adhering to the substantial accuracy, with some few exceptions, of the statistics published in the Nonconformist, and though I could not undertake in person any supplementary work of this kind, as he suggests, I shall be happy to co-operate in carrying out his proposal that a commissioner on either side should be sent into some of the largest towns to make a new, joint, and exhaustive inquiry into the extent of religious accommodation provided in them. Having said thus much, I can only await Mr. Flint's specific scheme for giving effect to his views, which he will perhaps be good enough to forward to my address.

Meanwhile, the best course I can pursue is to avail myself of every facility for revising, in the smallest particulars, the statistics already before the public.

I am, Sir, yours, &c.

THE COMPILER OF THE "NONCONFORMIST"

SUPPLEMENTS.

15, Boulevard-street, Fleet-street, Dec. 18.

RITUALISM IN NEW YORK.—There is a common impression that the so-called ritualistic party is largely in the ascendant among the New York Episcopalians, and that it has monopolised the largest and wealthiest of the up-town churches. The fact is, however, that of all the Episcopal churches above Fourteenth-street the only ones which have large congregations or are in anywise well-filled are Christ Church, St. George's, St. Thomas's, the Church of the Incarnation, and the Church of the Holy Trinity, all of which belong to the anti-ritualistic party. The ritualistic churches are St. Alban's, St. Ignace's, and the Church of St. Mary the Virgin. All of these churches are small, and a congregation of two hundred persons is a great rarity in either of them; while it may be said with accuracy that the congregation at St. George's Church, Dr. Tyng's, is each Sunday more than twice as large as the combined audiences of all the ritualistic churches in New York. In Boston, furthermore, the "Anglo-Catholics" control but one small church, which is also the case in Philadelphia. —*New York Independent.*

THE PROTESTANT CHURCHES IN ROME.—A letter from Rome in the *Paris Temps* states that there are now twelve Protestant places of worship of a temporary character in the city, where addresses and sermons are given by Evangelical and Methodist ministers almost every night. The Roman correspondent of the *Record* writes:—"The demolition of the premises occupying the site purchased for Trinity Church, commenced on the 18th of November last. The basement foundations were laid in the first portion on the 11th instant. In addition to the church, the building will contain a vestry, a room for a library, and a room for a Sunday-school for the children of members of the congregation. The plans have been made by Commendatore Cipolla, who has taken the charge and the responsibility of the building. Signor Cipolla is an architect of wide-

spread reputation. Among some of his works are the National Bank at Florence, the new Savings Bank at Rome, not yet finished, and several important buildings in Bologna. He is also engaged at the present time in extensive alterations and additions at the Quirinal Palace in Rome, the residence of His Majesty Victor Emmanuel. The front of Trinity Church will be of cut stone, 'pietra serena,' from the neighbourhood of Florence. The walls will be built completely of brick; the church will have an apse; great attention will be paid to the ventilation; the floor of the church will be raised three feet above the surface of the ground; the style of building will be Roman. At the same time that the strictest economy will be observed consistent with stability and appearance, it will be one worthy of the cause which it will represent, and of the English nation. It may be well to state that the services of this church will be conducted, as they have been hitherto in a hired room outside the walls, on thoroughly Protestant, Scriptural principles as the Reformed Church of England. This church will be for the sole use of the English residents and visitors."

THE LIVERPOOL CHURCHES.—*Apropos* of Dr. Hume's attempts to magnify the resources of the Church of England, it may be well to call attention to what has been said on the subject. At the beginning of the year a correspondent of the *Tory* paper thus spoke of St. Martin's Church:—"It will seat about 2,000 persons, and the population of the district, according to this year's census, is 10,242. The congregation on Sundays numbers about two dozen persons. Unhappily, the matter is one which concerns the ratepayers. The Church belongs to them, and it costs them 700*l.* per annum. In return, the corporation received for pew-rents, in 1863, 7*l.*; in 1864, 5*l.*; and since then not one fraction." About the same time the *Liverpool Mercury* advocated a disestablishment bill for Liverpool on these grounds:—"There are five corporate or endowed churches, which yearly swallow up between 2,000*l.* and 3,000*l.* of the ratepayers' money. St. Luke's, which boasts of a semi-fashionable congregation, last year entailed an expenditure of 891*l.* 17*s.* 4*d.*, against which there is a set-off of 263*l.* 8*s.* 6*d.* for pew-rents, leaving a deficit of 618*l.* 8*s.* 10*d.* St. Michael's cost 734*l.* 6*s.* 6*d.*, and it returned in the shape of pew-rents exactly 32*l.* 8*s.* 4*d.*, reducing the loss to 701*l.* 17*s.* 2*d.* St. George's figures in the list with an expenditure of 456*l.* 16*s.* 9*d.*, and a significant income of 10*l.* 2*s.* 1*d.*, showing a balance of 446*l.* 14*s.* 8*d.* to the bad. St. Martin's absorbed 625*l.* 11*s.* 8*d.* of the public money, and did not yield a single penny in the shape of revenue. St. Thomas's was more modest in its demands, but its returns were equally barren, the expenditure being 284*l.* 5*s.* 1*d.*, and the revenue nil. The total expenditure of the five churches was 2,982*l.* 17*s.* 4*d.*, and the total revenue 305*l.* 19*s.* 11*d.*, leaving a dead loss of 2,676*l.* 17*s.* 5*d.*, which, of course, has to come out of the pockets of ratepayers of all religious denominations. The propriety of getting rid of this costly obligation has been more than once discussed by the Town Council, but so far no steps have been taken in that direction. If any sensible good were effected by these churches in the town, there would be some reason for withholding a proposition to sever their connection with the corporation; but the fact is, that several of them fail to attract on the Sunday more than half a dozen or a dozen worshippers, and even they are chiefly of the class whom Mr. Spurgeon terms 'spiritual vagrants.'"

Religious and Denominational News.

RETIREMENT OF THE REV. C. M. BIRRELL, OF LIVERPOOL.

On Wednesday last there was a crowded attendance at Pembroke Chapel, Liverpool, to take a partial farewell of the Rev. C. M. Birrell after his thirty-two years' ministry, and to welcome his successor, the Rev. P. G. Scorey. After a conversation of an hour and a half in the lecture-hall and adjoining rooms, which had been tastefully decorated, there was an adjournment to the chapel, which was also chastely enlivened with the evergreens of the season. The chair was taken by the senior deacon, the venerable John Cropper, of Dingle Bank, and the chapel was filled with the members of the congregation and others who had enjoyed Mr. Birrell's ministry.

After a few appropriate words from the chairman, the Rev. C. M. Birrell addressed his successor in some words of excellent counsel, and Mr. Scorey suitably responded. A short address from the Rev. F. H. Roberts, of Richmond Chapel, Everton, was followed by the singing of a hymn. Then,

Mr. S. B. Jackson, one of the deacons, introduced the subject of the testimonial, stating that although limited to the former and actual members of the congregation, and although no person had, in any instance, been waited on, the response had been strikingly prompt and general, and in many instances accompanied by letters expressive of benefits received by the writers. Mr. Jackson reading the following address, which was inscribed in a morocco portfolio:—

TO THE REV. CHARLES MICHELL BIRRELL.

On behalf of the church and congregation of Pembroke Chapel, we again express our heartfelt sorrow that, in the providence of God and the consciousness of declining strength, you have felt it incumbent upon you to terminate the relation which has so happily subsisted

between us, as pastor and people, for a period of thirty-four years.

Thankful to our Heavenly Father for the bestowment of so precious and lengthened a ministry, and to you His servant for the spiritual benefits and elevating influence which your teaching and character have been the means of imparting, we are constrained by grateful obligations for the past, as well as by a due regard for your future comfort, to acquiesce in the decision to which you were led, and for which you had some years before endeavoured to prepare our reluctant hearts.

Permit us now to express our admiration of the noble and disinterested manner in which you have carried out your convictions of duty, by resigning the pastoral office entirely and unconditionally, notwithstanding many and earnest entreaties that you would continue to some extent to occupy that position in conjunction with a successor. We recognise in this your faith in God, and your tender solicitude for the welfare of His people and of that of their future pastor.

The announcement of your resignation was immediately followed by the general expression of a desire to present you with some seasonable tribute of affectionate regard. The proposal was entrusted to a committee, and the response to their invitation to unite in such a communication—addressed exclusively to friends who have enjoyed your ministry in former and in later years—has not only been prompt and comprehensive, but has been accompanied with warm acknowledgments of the great spiritual benefits which have been brought to them by the God of all grace through your instrumentality. It therefore now becomes our pleasant duty to request your acceptance of that testimony of their gratitude and love.

We have only to add our sincere desire that, although in future you will not be officially connected with us, save in the only distinction we can confer, that of honorary pastor, we may for many years to come cordially maintain mutual relations as friends and fellow-workers, assuring you that whenever you may appear amongst us, either in the pulpit, the congregation, or the family, you will ever meet with a true and genial welcome.

Liverpool, Dec. 18, 1872.

The testimonial consisted of the sum of £1,620.

Mr. Birrell in the course of his reply said:—This embodiment of your love must surely astonish those who proposed it as much as it does me, and that partly because I assured the deacons at the very beginning of these changes, when they inquired with great solicitude and delicacy what was to become of me when I should have surrendered the income of my office, that the thoughts of One above had been in advance even of theirs, and that just at the moment when it was need—at the very "fourth watch of the night"—there had descended to me a modest patrimony sufficient to meet those wants which I have been taught from childhood to keep moderate and simple; and that therefore they might dismiss all anxiety from their hearts, as I had done from mine. But as you have surprised me, I will in my turn surprise you, for I have to tell you that even that is not all. Two friends with whom I have walked in unbroken friendship during the whole of the long period of my residence in Liverpool, and who, together with those most near to them, have been for a long time my "joy and crown," as soon as they knew that my purpose was formed, with characteristically prompt liberality, one day left on my table what proved to be a pecuniary gift. It required all my love to them, and all my faith in their love to me, to accept so great a gift. But I did; and I am glad I did, if only for the sake of the moral strength which the act brought along with it. They meant it to be purely personal and private, but I brought my friend now before you to allow me, for my own relief and for the honour of the congregation, to unveil the fact, and I have now to say that, putting together the sum received this evening and that privately received at those kind hands, the total is £1,620. I must hold your attention for another moment. I wish to be understood that I accept this money as the pure and unadorned gift of God through your love. I hope to use it gratefully for my comfort and usefulness as long as I live; and if any part of it should go down to my beloved children, who have been born among you, and reciprocate the interest with which you have ever regarded them, and all of whom, I may say, are present now, save the first-born on the distant shore of the Pacific, I doubt not—for I joy in the thought that they all serve God—it will be used by them in a manner corresponding to its origin. There are not many pastors in any church so favoured in temporal respects as I have been among you, and of many in our own denomination, of fine endowments and of slender means, I cannot but think tenderly on such an evening as this. There has recently been formed amongst us an association for the augmentation of the incomes supplied by the poorer churches to their ministers, so well constituted and so well sustained by annual contributions, that it may fairly be left to its natural development. But there is one department of aid for which positive capital and not mere fitful subscription is demanded, and upon which the society has not yet ventured, viz., the giving of moderate annuities to faithful men compelled by age or health to relinquish the ministry. Some years ago an eminent minister, whose name is the common property of the Church of Christ, but which I cannot mention in this proximity to my own, having had a sum of money presented to him on the occasion of his jubilee, offered it to the Congregational churches as the foundation of a fund for a similar purpose, which has resulted in complete success. I desire, with your concurrence, at least with your cognisance, humbly to follow that example. I will immediately direct to be placed at interest, in the funds, until I shall be satisfied that it will be wisely administered for that object, the sum of 500*l*.

It is not likely that I can ever forget you. No people can ever be to me what you have been, and no part of the world can have to me the same interest as this. So long as this soil holds the dust of those who were most precious to me—especially of two of the truest and noblest women that ever ministered to a man in infancy and in age—so long must this spot stand alone in my heart's tenderest memories. (Applause.)

Mr. Joshua Wood then presented to Mr. Birrell a beautiful silver inkstand with a suitable inscription, from the ladies of the Sunday-school, which having been most felicitously acknowledged, Mr. Birrell, in moving a vote of thanks to the chairman, read a letter he had that moment received from the Hon. Mr. Justice Lush, who kindly regarded himself as a member of the church by his communion with it during his periodical visits to the town as one of Her Majesty's judges, but who was compelled reluctantly to be absent from an occasion which he said he regarded with great interest. The vote of thanks to the chairman was carried with acclamation; and the meeting was closed with the benediction.

BLOOMSBURY CHAPEL.

RECOGNITION OF THE REV. THOMAS W. HANDFORD.

On Thursday evening last a large public meeting for the above purpose was held in Bloomsbury Chapel, under the presidency of the Rev. Dr. Brock, the late minister. On the platform were Dr. Green, President of Rawdon College; Rev. Hugh Stowell Brown, of Liverpool; Mr. Taylor, of Bolton; Rev. W. Landels, D.D.; Rev. J. C. Harrison; Rev. L. Bevan, LL.B.; Dr. Underhill, Sir S. M. Peto, Bart., Mr. James Benham, and Mr. H. Woodall.

After prayer by Dr. Underhill, The Rev. Dr. Brock gave the congregation a hearty greeting, and contrasted the circumstances under which they were assembled with those which had called them together a few weeks previously. On the former occasion the object was to take leave of their old pastor; now it was to welcome their new one. A change had taken place in the outward circumstances of the church, but none in its essential condition. Their Master had undergone no alteration; His eye was still upon them; He "walked in the midst of the churches"; "having loved His own, He loved them to the end." The life of a church was bound up with that of Christ, from whom it derived its vitality, and through whom it carried on all its action. Because He lived it lived. Hence the shortness of the interval between the retirement of their former pastor and the accession of their present one. Some had expressed surprise that the settlement had been so soon effected, others had considered it premature; but all concurred in the matter having been living and moving in Christ, there was no occasion for objection or surprise. The matter had really been in hand for several months; but it should be matter for rejoicing, that instead of being for months without a pastor they had been but a very few weeks. He was glad to see such an illustration of the working of their methods of church government and action. Without going into theories they might take cognisance of facts. They had not to wait the good pleasure of a patron respecting the choice of a successor, trembling lest they should be saddled with Ritualism or Rationalism, lest they should have to complain in vain of unsound doctrine or immoral life. The "living of Bloomsbury Chapel," if he might use an expression which must there appear whimsical, was in no man's gift. It never was put up to auction, and, thank God, it never would be; nor was the appointment of the minister dependent on the approval of any co-ordinate authority, or any ecclesiastical body. In choosing a pastor the congregation had acted with the same freedom as if they were selecting a physician, lawyer, or chairman, following in that respect the general law, and responsible only to the law and authority of Christ. It was not an ecclesiastical board or a theological council, but a simple gathering of Christian brethren, who were commanded "to try the spirits, whether they be of God." How came Mr. Handford to be their pastor? Simply because the church had unanimously invited him; while they were not indifferent to the opinion of other Christians, they were under no law to congresses or councils, but only "under law to Christ." Their recentfulness of human interposition was explained by their recognition of divine authority. The other ministers present had been called together to hear what the church had to tell them as to how they had been proceeding, and Mr. Handford was there to tell them how he had been led to accept his present office. Dr. Brock concluded by expressing the pleasure with which he occupied his position that evening, and wished the young man to know that he had come to occupy the old man's place with all the old man's heart.

Mr. WOODALL, as one of the deacons, narrated the circumstances under which Mr. Handford had been invited with a unanimity rare in large churches. A committee was chosen to act with the deacons, and their attention was soon directed to Bolton, and to the promising young minister labouring there. One of their number happened to have business at Manchester, and took the opportunity of visiting the church at Bolton. Their brethren at Hampstead assisted them by inviting Mr. Handford to preach to them during the vacation of their own pastor, the Rev. W. Brock, jun. A deputation from the committee then went to Bolton, and induced Mr. Handford to

supply at Bloomsbury the first two Sundays in October, Dr. Brock having preached his farewell sermons on the last Sunday in September. To say that Mr. Handford was listened to with entire satisfaction would give but a faint idea of the impression made by him on those occasions. A church-meeting was then called in accordance with the terms of the trust-deed, and Mr. Handford was unanimously elected. Letters had moreover been received from several members of the congregation expressing a desire for that result. Mr. Woodall's duty on that occasion was to welcome Mr. Handford on behalf of the church, and to express a hope that his ministry would be blessed. He accordingly shook hands with him and gave him a hearty welcome.

The Rev. Mr. HANDFORD rose and said that there were times when we were amazed at the richness of language. We could find words enough for statements of fact, but to the expression of feeling they were very inadequate. There were joys and sorrows associated with this life, as well as those with which we contemplated the life to come, which were unspeakable. It was impossible for him to express his gratitude for the kind words which had been spoken to him, and for the kind deeds which had followed them. He could but pray for grace to walk worthy of those who had thus honoured him. He would refer but briefly to his past history. No particular circumstances had led to his decision for Christ. God had greatly blessed him in a mother, who had taught him the way of life, and shown him that Christ was the Saviour of the youngest. It had been her daily prayer that her firstborn might be spared to preach the Gospel; the pulpit she regarded as higher than the throne. From boyhood, to preach had been his highest ambition. Seventeen years ago he was baptized in Stony-street Chapel, Nottingham, by the Rev. W. Hill, a missionary to Orissa. For some years he had preached in the neighbouring villages not without evidences of conversions. He was at length recommended to study for the ministry, and in Sept., 1861, went for that purpose to Rawdon, where he passed three happy years, and was laid under deep obligation to that royal man, Dr. Acworth, and to the gentle kindness of Dr. Green. Before the end of his college course peculiar circumstances led him to Bolton. The church needed a pastor prepared to do anything. All his friends, with the exception of Mr. Chapman, of Glasgow, thought it an undesirable sphere for him; but there was plenty of work for anyone with faith in God, and who meant to succeed. There were no architectural charms nor salubrious atmosphere to attract him to the place, but there were men prepared to hear God's truth. Those few years had given him no cause for regret, but much for thankfulness. The blunders arising from his first earnestness were neither few nor small, but he had gone to Bolton resolved to work there all his life, and not to make his position there a stepping-stone to something else. He had continued in this mind till the 12th of August last, when the same influences which had taken him to Bolton began to work towards his removal. On that bright summer morning, Mr. Benham, so well-known in connection with the Baptist Building Society, was a visitor at his church. He accepted the invitation to preach at Hampstead, and there was Mr. Benham again. Then came the request that he would occupy the pulpit at Bloomsbury for two Sundays. Sundry intimations had previously assisted him to a mood for calmly considering the matter, and he tried to leave it where all such matters should be left, and to follow God's guidance. With the invitation from the church came a letter from Dr. Brock, than whom no Paul had ever been kinder to any Timothy in this world, and this greatly helped him to a decision. Nothing would be more grievous to him than in any way to wound a spirit of such gentleness. He would try to follow Dr. Brock worthily, and to be a comfort to him. He had come in the conviction that it was God's will, and with the concurrence of his predecessor. It was no time to make promises. He was not sure that he sympathised with the idea of keeping abreast of the age. His object would not be battle or debate. There was enough of positive truth to preach, as to righteousness, repentance, &c. He would have no time to devote to negative theology, and the words "objective" and "subjective" would be rarely heard from him. He concluded by bespeaking a place in the hearts and prayers of his people as he anew dedicated himself to the service of God.

Mr. TAYLOR, as one of Mr. Handford's former deacons, and as representing the church at Bolton, while sympathising with the joy of the church at Bloomsbury, expressed the sorrow at the loss sustained by those whom he represented. They nevertheless desired that the union should be lasting, and wished their late pastor God-speed. Mr. Taylor then briefly sketched the history of the church at Bolton, commencing with the successful pastorate of the Rev. W. Fraser, which continued for eleven or twelve years, till a division arose on the temperance question. Then came a period of reverse, till Mr. Handford first preached there in November, 1862. He was invited early in the following year, but the continuance of his studies prevented his settlement until May, 1864. A new chapel and schools were soon found to be necessary, and had been erected at a cost of 7,000*l*.—a debt which has since been reduced to 2,500*l*. His object in troubling them with these details was to show them what work had been done during Mr. Handford's pastorate, and what kind of hopes they might

cherish if they accorded to Mr. Handford the support of an attached people. Mr. Handford was the third pastor whom Bolton had sent to London, and he had left a gap which would not soon be filled. The present condition of the church he had left much resembled that of a heavily-laden train going up a steep incline, and suddenly bereft of its engine-driver.

Sr S. M. PERO gave brief but cordial expression to his feelings as to the past, and his hopes as to the future of the church at Bloomsbury, and to his satisfaction at the unanimity and promptitude of the choice of Dr. Brock's successor.

The Rev. J. C. HARRISON having commended the church and its new pastor to God in earnest prayer,

The Rev. Dr. GREEN proceeded to deliver a very able and affectionate charge to the new minister, tenderly referring to his former relationship to Mr. Handford, as his tutor. Mr. Handford's predecessor had made the work great, but while some high examples might discourage, others would stimulate and inspire. A minister must in these days concentrate his energy on the exposition of the revealed will of God. He must be pre-eminently a believer, not narrow, but strong and hearty. Not that anyone could have an absolutely clear and definite faith. In the mind of every thinking man, there was a core of light, surrounded by a nebulous halo of uncertainty; but it should be his aim to enlarge that core. Men were needed who had made up their minds. There was much that the wisest Christian knows not as yet, but he must know what the Gospel was and what he had believed. It was the bold assertion of the "faithful saying" that would win men's hearts. The preacher must commend himself to every man's reason, perhaps to his taste, but above all to his conscience. Instruction was especially necessary. After conversion there was too much standing still. The starting-point was not the journey; and conversion was but the means to an end, viz.—that Christ should be obeyed, and God's will be done. Mr. Green proceeded to give much valuable counsel as to study direct and indirect, and concluded by enforcing the necessity of quiet communion with God, and of the cultivation of earnest love, to encourage the minister in his trials, and to ensure the success of his labours.

The Rev. H. S. BROWN followed with some hearty words of congratulation to the church and pastor, but expressed the conviction that Mr. Handford's loss would be felt throughout the north of England. He spoke of his long acquaintance with Mr. Handford, and gave strong testimony to his success at Bolton. He enlarged upon the importance of the sphere he had come to occupy as successor to Dr. Brock, and gave him some valuable counsels as to the character of the preaching best calculated to ensure his success.

The Rev. Mr. BEVAN, as a neighbouring minister, gave a cordial welcome to Mr. Handford, and was followed by Mr. JAMES BENHAM, who gave some further interesting details of the proceedings which had resulted in the introduction of Mr. Handford to Bloomsbury, and concluded by proposing a vote of thanks to Dr. Brock, which was seconded by Mr. Cook, of Bradford.

Dr. Brock having made a brief but earnest reply, the proceedings terminated.

Mr. Frederick C. Skegg, Associate of King's College, London, has accepted a hearty and unanimous invitation to the pastorate of the Congregational Church, Clare, Suffolk, and will commence his ministry in that place on the 5th January, 1873.

LOWESTOFT.—On Saturday evening last the members and friends connected with the Congregational Chapel, London-road, Lowestoft, evinced the kindly feeling to, and interest in, both the present and future welfare of their pastor, the Rev. Fairfax Goodall, by presenting him with a certificate of life membership of the Pastors' Retiring Fund, a Christmas hamper, and a purse of gold.

SUNDAY-SCHOOL CHILDREN AND FOREIGN MISSIONS.—The Rev. Clement Bailhache, association secretary of the Baptist Missionary Society, favoured the Baptist church at Addlestone on Sunday week with a sermon in the morning and a most interesting address in the afternoon to the children of the Sabbath-school, when the schoolroom was filled with children and friends. The subject of the address was on Mr. Saker's work in West Africa, and in a style which secured the attention of the youngest child, the speaker gave a pleasing history of Mr. Saker's wonderful work among the Cameroons. Mr. Bailhache's address was one long to be remembered by the children, and, as the fruit of it, the superintendent of the school announced his intention of forming a juvenile association at once; and the minister, the Rev. E. Leach, promised to give an illustrated lecture on behalf of the society. The demands made upon the people at Addlestone in the erection and freeing from debt by the opening day of their beautiful sanctuary, have needed all their efforts; but now this work has been accomplished, their attention will be directed to the claims of missionary work abroad.

THE REV. WARD BEECHER'S CHURCH.—The Plymouth Church of Brooklyn recently resolved to commemorate the twenty-fifth anniversary of its organisation, the "Silver Wedding" the celebration of which has just taken place, by a Memorial Fund, for the permanent endowment of the Bethel and Plymouth missions connected with the church. These missions have been handsomely equipped and supported out of the regular revenues of the parent

society; and the arduous labours of instruction and general management have been discharged with extraordinary enthusiasm and fidelity by its members. It was universally felt that no more appropriate monuments could be erected of the history and activity of Plymouth Church, than these noble and beneficent institutions; and that nothing had a greater claim upon the church than these missions, peculiarly its own, and consecrated by the personal sacrifices and labours of hundreds of its members. To place them in a condition of permanent independence, as far as possible beyond the danger of being crippled by any eventualities of the future, was the object of the movement for a memorial fund. On Sunday morning last, this subject was explained by the pastor, and a subscription was taken at the close of the sermon, amounting, within a small fraction, to thirty thousand dollars, and securing beyond doubt the easy collection of the entire sum, fifty thousand dollars, which has been fixed as the amount of the Memorial Fund. This wise, prompt, and cordial liberality requires no comment from us, to command the praise of all good men. It worthily crowns the work which Plymouth Church has carried on for years, in spreading among the poor the gospel of the love of God and the love of man.—*Christian Union*.

DR. MOFFAT AT A CITY WAREHOUSE.—One of the winter gatherings of the employees at Messrs. Copstake, Moore, Crampton, and Co., held on Thursday evening, was unusually interesting from the presence of Dr. Moffat, the veteran missionary who wears the laurels of fifty-four years' service in South Africa. The young men mustered in large numbers, and gave a most cordial reception to the venerable Doctor, who was looking remarkably well. Mr. George Moore presided, and was supported by a number of friends, including Sir Thomas Chambers, M.P., Mr. George Hanbury, the Rev. Messrs. Fleming, Sanderson and Rodgers (chaplain to the House), Dr. Crawford, Messrs. Mechi, Stockdale, Shipton, Grant, Fordham, &c., &c. The subject of the evening's lecture was, appropriately, "David Livingstone," and the lecturer, the Rev. J. Fleming, of Camden Church, Camberwell, gave a most interesting sketch of the career of the great missionary and explorer; not omitting to pay well-deserved tributes to the late Mrs. Livingstone (a daughter of Moffat), and to Mr. Stanley, the intrepid discoverer of the long-lost traveller. Dr. Moffat then rose with the observation that his position was that of the Irishman who declared that "all had been said that could be said, and he got up to say the rest." (Laughter and cheers.) He proceeded, however, to give some interesting reminiscences of his missionary career in connection with his son-in-law. It was on his return to England, in 1839, after 23½ years' missionary service in Africa, that he first saw Livingstone. At that time he was preparing to go to India as a medical missionary, but a sermon of his (Dr. Moffat's) drew his attention to Africa, and he felt that was the field for him—hence all that had followed. Among other missionary anecdotes he mentioned that on one expedition Livingstone had expressed a longing to be accompanied by him (Dr. M.). In reply, he appealed to him: "Shall I then leave this work (translation of the New Testament) on which I am engaged?" "No," said he, "that is more important. I will go alone." (Cheers.) The succeeding speakers were Sir Thomas Chambers, the Rev. Mr. Sanderson (Wesleyan College, Richmond), Mr. George Hanbury, Mr. Mechi, and the Chairman. Thanks were enthusiastically voted to the lecturer, and the Rev. Dr. Moffat gave the concluding benediction.—*Record*.

NEW CONGREGATIONAL CHURCH FOR MILTON-ON-THAMES.—On Dec. 9th a large company met at Gravesend to inaugurate this movement. There were present the Rev. Dr. Kennedy, Chairman of the Congregational Union; the Revs. A. Hannay and J. Pillans, London; Revs. H. J. Bevis, Ramsgate, J. Radford Thomson, M.A., Tunbridge Wells, D. G. Watt, M.A., Maidstone, J. W. Walker, B.A., Cheshunt, J. Harsant, New Brompton, and J. M. H. Valentini, Northfleet. The chair was taken by Dr. Kennedy, who called upon the pastor, the Rev. Wm. Guest, who said—"No body of men could resolve to build a second Congregational Church in a borough without careful and prolonged deliberation. For the last eighteen months very anxious thoughts in relation to the subject of chapel accommodation for the pupils, teachers, and servants of Milton Mount College have weighed heavily upon me. When, in the March of last year, in Mr. Morley's rooms in Wood-street, it was resolved to purchase the site on which the college now stands, I then declined to urge any consideration in favour of this step. Not that I doubted the wisdom of it; on no one side of London could there be a position at once so advantageous and so healthy. But the chapel in Princes-street could not accommodate the then applicants for sittings; nor could it be enlarged without structural alterations, which would have cost a very large sum; and such a serious outlay, for an extraneous object, I could not reasonably expect a congregation to meet. I assure you the difficulty has oppressed me. As the college progressed I seemed to be approaching an iron wall, through which there was no opening. Nor was this all. 'The chapel,' it was said to me, 'will be too far for the girls in the winter, and it will not be desirable to take them through the streets on summer evenings when so many holiday excursionists are in the town.' It was easy to say these things, but I was strongly attached to Princes-street Chapel, and to its congregation. Another consideration, however, arose. Every year was making it increas-

ingly manifest that Independency could not maintain its influence in the borough without a second place of worship. Population was extending in a direction where we were unrepresented, and that direction was on the high lands towards Milton Mount. Here in the parish of Milton-on-Thames, is a population of at least 13,000, and no Congregational Church. These were facts patent to all; and yet, although no man could doubt to what course they pointed, it was natural that men who favoured the very dust of the house where their fathers worshipped should have hesitated to follow this course, and that I, with another heavy work on my hands, should have shrunk back. Nothing but a firm and strong conviction that this was the path to which God's providence was pointing, could have induced us to walk on, it. We are aware of our burden; we remind ourselves, however, of those great words—'There is nothing fruitful and nothing really elevated or good without sacrifice and self-abnegation.' In the parish of Gravesend, and now of Milton, there will be two churches of our order, aiming, in different localities, to bring the people into loving obedience to the great Father. Moreover the new church, within easy distance of the new college, will complete an important educational scheme, in which the denomination takes interest, and will better enable me to obey that word which Christ lays on my heart in relation to the children of my brethren—'Feed my lambs.'" At the close of this statement Mr. Frost read the list of promises for the new church, amounting to 1,330l. 2s. 6d.

NEW HAMPTON.—A farewell meeting to the Rev. John Richards, who has lately resigned the pastorate of Union Chapel, Woolwich, for that of the Congregational Church, New Hampton, was held at Woolwich on Monday evening, Dec. 16th. Notwithstanding the unfavourable weather, the meeting was well attended. Letters expressing regret at unavoidable absence were received from the Rev. William Gill, the Rev. R. Balgarnie (Woolwich), John Noble, Esq., and other gentlemen. Prayers commending to God the brother who was leaving them, asking the Divine blessing on him in his new pastorate, were offered, and suitable addresses were delivered by T. W. Twyford, Esq., the Rev. W. M. Thompson, M.A., Rev. Thomas Sissons, Rev. J. N. Wallace, Rev. John Teall, Rev. J. H. Lynn, Rev. J. M. Camp. Mr. Richards's services as secretary of the Association of Evangelical Churches for United Prayer and Evangelistic work were especially referred to. An address on the occasion of his leaving Woolwich was presented to Mr. Richards by his friends, with a gold watch and chain, in token of their esteem, confidence, and affection.

Correspondence.

MR. MIALI'S MOTION.

To the Editor of the Nonconformist.

DEAR SIR,—The General Baptist churches of Lancashire and Yorkshire held their conference yesterday at my church, and unanimously passed the resolution which I herewith send you at their request.

I am, yours truly,

N. HERBERT SHAW.

Dewsbury, Dec. 19, 1872.

Resolved—That [this conference, believing that the union of Church and State is wrong in principle and productive of much injury to both true religion and the State; feeling, moreover, that the present widespread teaching of serious error, and the fierce contentions of irreconcilable sects within the Established Church, call loudly for the withdrawal from her of the national authority and funds; hereby records its pleasure at hearing that Mr. Edward Miall, M.P., has given notice of a motion, to be made in the next session of Parliament, for the disestablishment and disendowment of the English and Scotch Churches, and while presenting its thanks to that gentleman, respectfully urges upon the members of the churches it represents the duty of supporting him by petitions to Parliament and by such personal influence as they may command.

Resolved, further—That a copy of this resolution be sent for insertion in the Nonconformist newspaper.

CONGREGATIONAL CHURCH-BUILDING.

To the Editor of the Nonconformist.

SIR,—Permit me to recall the attention of your readers to the very sensible and seasonable letter on the above subject in last week's number of the Nonconformist, and signed "Congregationalist."

It is one of the great mistakes connected with this work that the money price of the building determines its real value. I have known cases in which the price—a large price—was fixed first, and then the building committee and the architect set to work to see that it was fully laid out, leaving the real utility and convenience of the building to shape themselves as they might. Most of these very expensive buildings have been erected without the aid and guidance of any of our chapel-building societies; and so the only parties to blame, or pity, are the local promoters who chose to lay out their own money in that particular way. The true use of a society, aiming at church extension, is to discover methods by which all the practical ends of the building can be secured without unnecessary outlay. The English Society, for instance, defines its object to be "to aid in the erection of suitable buildings, in good positions, at moderate cost, where really needed."

The recent rise in the cost of materials and labour necessarily increases the cost of building; so that we cannot erect the same kind of structure now for the

price it would have cost five or ten years ago. Still the increased percentage is not very serious; and if the fair average price, taking the country generally, was, a few years since, 8d. per sitting, I do not see why the same kind of work may not be done now for 8d. 5s., or at most 8d. 10s.

I do not quite agree with your correspondent in his allusion to "thick walls and open roofs," partly because those matters are connected with real economy as well as convenience. No building is cheap at any price unless it is thoroughly substantial, and to that end a thick wall is essential; but a wall may be virtually "thick" for the purposes of construction, by means of inner chambers, &c., without being very expensive. The "open roof," coiled on the face of the rafters and on a line with the collar-beam, occasions no inconvenience in the way of draughts, and is a saving in cost, by allowing the wall to be low, and yet securing sufficient internal space.

General remarks on such matters without a specific case do not convey the full meaning. I am very glad, therefore, that your correspondent has called attention to a particular building, and especially the one at Faurith. It was the privilege of the English Society to render some help to that excellent undertaking, and to show how fully the views of our committee accord with the practical remarks of your correspondent, it may not be out of place for me to quote a reference to that building in our annual report for 1867. "This building is in all respects one of the most satisfactory with which the society has had to do. It combines nearly all the good points which this society aims at—soundness of construction, convenience in internal arrangements, excellent acoustics, an air of comfort inside, and sufficient attraction without. Accommodation nearly 700; building, inclusive of schoolrooms, cost 2,800*l.*; site, 594*l.*; total, 3,394*l.*"

Your correspondent alludes to architects in connection with the cost of the building. No doubt, in some cases, blame rests there. Still, the services of the profession in such a work are absolutely necessary, and of great value. The great additional cost which architects may sometimes occasion, is traceable to a large extent to the very vicious mode by which architects are too often selected. I refer to the very evil practice of competition, a matter that equally combines wrong to the profession and wrong to building committees. The only really safe way, in this respect, is for the building committee to select, without competition, one architect; give him their instructions, and accept no plans which do not fully meet their own views. Next to this, let the building committee adopt no form of contract which does not save them from all extras, executed without their previous knowledge and written consent. By such methods, aided with the experience and guidance of friends without, building committees may be tolerably sure of getting the right structure at the least cost.

Yours truly,

J. C. GALLAWAY.

3, Blomfield-street, London, S.E., Dec. 20, 1872.

THE SATURDAY REVIEW ONSLAUGHT ON MR. SAMUEL MORLEY, M.P.

To the Editor of the Nonconformist.

SIR,—Allow me to speak a word or two on the wonderful assumption lying at the bottom of this Saturday Review assault. At the Agricultural Labourers' Meeting at Exeter Hall a few days since, Mr. Morley having, in the absence of the Lord Mayor, taken the chair, delivered an opening speech in the course of which he said that, "The case was strong enough without the use of hard words, and if he knew any word which would tend rather to lessen than to increase either bitterness or antagonism he would use that word, because, deeped upon it, there were difficulties on all sides of the question. He would desire to avoid anything that would tend to widen, while his earnest wish would be to heal the breach that might have arisen in many quarters. He would be an enemy to the object of the meeting who introduced any subject foreign to the one they were met to discuss. So far as any contribution of his was concerned he should desire that it might be employed in helping the labourers to remove to districts where they would get better wages, . . . and also in relieving the necessities of those who, owing to extreme harshness which he feared had been exhibited by some employers, had been turned out of their cottages, and were in a position of extreme difficulty. . . . With regard to larger questions, if there was anything in the law of entail and primogeniture which looked up landed property, so that those who occupied it could not control it as their better judgment and kinder feelings would lead them to do, such a state of law ought to be investigated with a view to a remedy."

On the strength of these very kind, manly, and most conciliatory utterances, and on learning the amount of Mr. Morley's subscription, the Saturday Review ventures to assert that "Mr. Morley offers a handsome sum to promote the plunder of landowners."

Now, if the inference thus drawn from the facts I have set down be correct, it can only be on the assumption that the agricultural labourers—their blood, bone, muscles, nerves, intelligence, skill, &c.—are the property of the landowners. Consequently it would follow that when, for joining a union, some of these labourers have, as a warning to the rest, been turned out

of their wretched cottages, and are on the point of starving, *then*, of course, a gentleman like Mr. Morley, who subscribes five hundred pounds to save the said labourers from sickness and death, and enable them to migrate to other parts of England where they will get better fed and housed, does really "offer a handsome sum to promote the plunder of landowners." No wonder, then, that this friend of white slavery in England should, on hearing of this offer, be beside himself with rage, should gnash his teeth or tear his hair, and use excessively bad language!

Mr. Morley, I need scarcely say, needs no championing in this or any other matter. His character can no more be elevated by eulogium than it can be degraded by calumny. But that character is public property, and as one of the public I protest vehemently against this mud-slinging by the gentleman (!) of the Saturday Review. London is proud of one of her merchant princes, who is no less distinguished for the purity of his private life and his superiority to all questionable expedients, than for the breadth of his political views, the earnestness of his religious convictions, and his great munificence in the support of benevolent and religious institutions. As regards his kindness to deserving poor persons in need, I think I am justified in asserting that if every man, woman, and child whose heart has been lightened by his charity were to fling a stone at the office of the Saturday Review, Southampton-street would speedily be rendered thoroughly impassable by man or beast.

Surely this bitter reviler has reason to be ashamed of his cowardly assault. If he has any conscience left he will, let me hope, endeavour at this Christmas time to make some atonement to the public for his outrage on a man of whom it may truly be said that his heart keeps Christmas all the year round. Hoping that ere the light of this blessed season has "faded into the light of common day," the writer of this shameful libel will seize an opportunity of doing penance for it in a white sheet at the top of a column.

I remain, Sir, yours right truly,

S. L.

December 23, 1872.

THE CHURCH TIMES AND NONCONFORMIST WORSHIP.

To the Editor of the Nonconformist.

SIR,—Thank you for letting us know what the Church Times correspondent has to say on Nonconformist worship. And I would also thank him for coming amongst us and letting us see ourselves as others see us! We welcome his criticism, and are happily free to profit by it. That's a good distinction of his between the Church Liturgy and our "long prayers," calling the former petitions and the latter meditations.

My experience is that the "long prayer" is often the most helpful part of the service, though it has very few petitions or supplications in it. Might we not classify our prayers thus:—

- I. The meditative (the most common);
 - II. The admonitory (occasional);
 - III. The explanatory (*sermones redemptivi*);
 - IV. The petitionary (the closing sentences).
- Prayers really are requests, but when we shut our eyes and speak to God, we want to do something besides make requests, and I should be glad if, recognising this, we had instead of one "long prayer" (improved of late into two long prayers), say four intervals between the Bible-reading and hymn-singing and used them thus:—
- I. Thanksgiving (for Church, national, and general mercies);
 - II. Prayer (for Church, national, and general mercies);
 - III. Thanksgiving (for individual and special mercies);
 - IV. Prayer (for individual and special mercies).

We really want more attention paid to this part of Divine worship. Would you believe it, Mr. Editor, I more often hear the Lord addressed in the third person than in the second (pardon the contradiction in terms). In this case you will perhaps agree with me, that it is difficult to follow.

I am, yours faithfully,

THE CO-OPERATIVE SYSTEM.

To the Editor of the Nonconformist.

SIR,—Allow me to reply to what I think is a most uncharitable, if not unjust, inference drawn by your correspondent "C," in writing on the controversy now raging between the advocates of co-operation and their competitors. He gives an instance of his late grocer having lost some two hundred pounds by a customer, and yet the tradesman continued his business and appeared as prosperous as ever. He leaves us to draw the inference that the grocer's other customers must have been plundered. Surely "C" does not mean to say that when a man has employed considerable capital and used, to the best of his abilities, to do something more than just subsist, that he must have been guilty of plundering, if he can endure the (serious though it may be) loss of 200*l.*!

Would not the same reasoning convict the Civil Service Association of a similar crime towards those who have bought any article except groceries from them, they having acknowledged a loss of 1,200*l.* on that branch of their

trade for the last six or twelve months? We, Sir, do not fear from the consequences of fair competition alone—let the advocates of co-operation refrain from charging us as a class with using unjust weights and selling adulterated goods. Surely if the principle of co-operation is better than that of competition it will succeed without the use of such means.

A COUNTRY GROCER.

FIELD-LANE INSTITUTION.

To the Editor of the Nonconformist.

SIR,—May I, through the encircling compass of the Nonconformist, send the winter appeal of the above institution to your benevolent readers, in order to aid the committee in carrying on one of the most extensive, useful, and benevolent charities in this metropolis of charities?

Thirty-one years ago the work commenced with Bible teaching carried on in the gutters of old Field-lane. Now, with ninety voluntary teachers, over 600 attend commodious Bible schools. The Ragged Church Service for the Homeless Poor, has an attendance of from 500 to 700 throughout the year, and forms one of the most striking congregations in the country. A special service is provided for poor parents, and also a service for a juvenile children's church.

The London School Board having taken over the day-schools, the committee at once commenced gathering in the "nobody's children" of the streets. 100 of such children, under the name of "Certified Industrial Schools," are well provided for till they are sixteen years of age. The Servants' Domestic Training Home, with its sister Home, have done well by placing out upwards of 200 during the year. The Refugees for Men and Women of Character have proved a real sanctuary to many a weary pilgrim. Evening Schools and Youths' Institute for Boys in Employment, Elder Girls' Industrial Schools (167 attending), Mothers' Sewing Classes, and other ameliorative efforts to "heal the sick, clothe the naked, feed the hungry, and raise the fallen," constitute the aims of the institution, and 15,000 persons received benefit therefrom during the past year.

Funds being now greatly needed, will be thankfully received by the bankers, Messrs. Barclay, Bevan, and Co., Lombard-street; Ransom and Co., Pall Mall East; George Moore, Esq., Bow Churchyard; or by SAMUEL TAWELL, Hon. Sec. 17, Bersers-street, W.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the meeting of the London School Board on Wednesday, Mr. Watson, the chairman of the Statistcal Committee, brought up a report from that committee in reference to certain memorials which had been referred to them, taking exception to the action of the board in one or more particulars, charging the board with extravagance and injuring existing schools, and making special charges in connection with the establishment of the board schools in Bath-street, City-road. These charges the committee dealt with *seriatim*, and quoted statistics to show that in their opinion the charges were unfounded. With reference to the Bath-street case, the committee came to the conclusion that no valid objection had been made out to the course of action pursued by the board; but they recommended that, without abandoning the schools now temporarily held in Bath-street, no steps should be taken to provide a permanent site until the schools in Central-street and Charles-street shall have been built and filled. On the motion for the adoption of the report, a long discussion took place. Mr. Tabram and Mr. Lacroft objected to the report as a direct censure on the Finsbury members, and other members said the conclusion came to by the committee was illogical. Ultimately, however, a motion embodying the recommendation of the committee was agreed to. The debate on Canon Barry's motion for the appointment of inspectors of the religious instruction given in the board schools was further adjourned till the 15th of January, and the board at its rising adjourned till the 8th of January.

BIRMINGHAM.—In answer to an advertisement for teachers a large proportion of applications received by the Birmingham School Board are from Scotland. When these applications were read at the last board meeting, Mr. George Dawson said, "Will you import a person who cannot speak English to teach the children?" Canon O'Sullivan recommended that teachers should be obtained from Dublin. Mr. Dawson said he would certainly object to any person from Scotland being appointed unless he or she passed an examination in English. Mr. E. W. Dale remarked that Scotch was a good deal better than Hampshire, but Mr. Dawson insisted that the educated people in Scotland do not speak English. The applications will be considered by a committee.

RUSHALL.—The completion of the transfer of Church schools to the school board at Rushall has been delayed through the action of the National Society, who have demanded, as a condition, that an opportunity should be afforded to the present managers of the schools of giving one hour's religious instruction per day to the children. The question elicited a warm discussion at the last board meeting. There are two difficulties which especially present themselves. School boards cannot bind their successors to such an arrangement as this; and

the boards should conduct their schools exclusively by their own managers. Nevertheless a resolution was ultimately passed to offer one hour per day, between four and five o'clock, for scriptural instruction.

THE CENTRAL NONCONFORMIST COMMITTEE has just issued a spirited protest against the proposal to transfer from school boards to boards of guardians the payment of school fees under the 25th clause of the Education Act. The following is an extract from the circular, signed by Mr. R. W. Dale, the Rev. H. W. Crosskey, and the Rev. J. J. Brown, the honorary secretaries of the committee:—"Every objection taken to the 25th clause applies, we submit, with equal, or even intensified force, to any such proposal. The Government must imagine Nonconformists to have no knowledge of their own principles, and no determination to secure religious equality in national education, if it ventures to offer, in the name of a 'compromise,' a mere change in the authority by which a religious tax is imposed as a substitute for the abolition of that tax itself. If school fees should be paid to sectarian schools by boards of guardians to the extent contemplated, the poor-rate will be converted into a church-rate. Nonconformists have resolved to resist the application of public money to sectarian purposes—in any and every form—and the principle of religious equality, upon which their resolution is founded, condemns a religious tax, because it is a religious tax, whether it be imposed by a school board, a board of guardians, or an Established Church. Roman Catholic and Episcopalian schools will be the chief recipients of the fees of indigent children, other denominations having very generally determined to merge their schools into a national system; and the board of guardians, by the suggested change, will to all intents and purposes become an instrument for the diffusion of Roman Catholic and Episcopalian dogmas. The proposal involves far more than the extension of Denison's Act, by which the school fees of children whose parents are actually in receipt of parochial relief may be paid by the guardians. It will reduce to the condition of paupers parents who are entirely independent of the parish, and who are earning their own livelihood, but who find themselves unable to add the cost of education to their many burdens. Working men who now shrink with an honourable shame from parish relief, will be compelled to 'go upon the parish' in order to obtain the education of their children. The area of pauperism will thus be extended, and hundreds of our people will be driven under the compulsory clauses now coming into action throughout the country, to seek aid as paupers who are now justly proud of their independence. The result will, we submit, be as degrading to the character of our people as it will be injurious to education." The committee advise immediate action by the district Nonconformist committees throughout the country, both by published resolutions, and by private representations to members of Parliament.

MR. GLADSTONE ON EDUCATION.

Mr. Gladstone, in distributing the prizes to the pupils in the Liverpool College on Saturday, spoke at some length. The right hon. gentleman had delivered an inaugural address before the members of the institution thirty years previously, and under these circumstances he cast a retrospective glance over its history, with a view of ascertaining how far it had fulfilled or disappointed the expectations of its founders. He insisted on the value of old-fashioned education, as contrasted with the modern notion that information is the main object of instruction. "Here and there," he said, "we may find a man whose power of self-training is such that he can dispense with all appliances from without, but these are rare instances indeed. I speak not of one (he said), but of the millions of those who are dependent upon the training that they may receive; and I affirm that there is no training for the conflicts and trials of life which does greater justice to the receiver of it than the training of public schools and Universities. I speak of my own experience and observation in the sphere in which I have lived, and probably there are few spheres—though I will not say there are none—in which the whole making of a man is more severely tested." Mr. Gladstone went on to complain that devotion to learning and culture has decayed in England, notwithstanding that our educational endowments are probably equal in value to the whole of the endowments for like objects on the continent of Europe. We are inferior, he holds, not only to the men of the middle ages, but to the Scotch and to the Germans of our own time. It was doubtful, Mr. Gladstone said, whether the Germans had better national gifts, or had even equal perseverance with Englishmen, when an Englishman's heart was in his work; "but Germans have two marked advantages—a far greater number of the educated class are really in earnest about their education; and the Germans are a people who have not yet, as I fear we have, learned to undervalue, or even in a great measure to despise, simplicity of life." We live (the right hon. gentleman proceeded) in a wealth-making age, and he would not undertake to say whether we had even approached high-water mark in the prodigious rise of our wealth, "but with the impetuosity of this galloping career, with the wonderful development of such arts of life as bear directly upon enjoyment, there grows up continually a correlative class of dangers and temptations. 'The

world is too much with us; late and soon, getting and spending, we lay waste our powers.' The world, in truth, becomes more worldly. It ties us down to earth by more and stronger cords; and to break them requires bolder and more assiduous effort. If we wish to secure our freedom against the perils that environ it, this is not to be done by renouncing business or by abating energy in its pursuit; it is by balancing that activity with other activities." The whole of human nature ought to be cultivated. There is nothing in the pursuits of the merchant that ought to preclude the pursuit of mental refinement. The day's work is not so long, nor the anxiety so constant, as to wear out the whole stock of energy that a vigorous English nature can command. There was no reason why anybody should regard the beginning of business as the end of culture. Let him rather resolve that, though it be but in fragments of his time, he will woo his studies with a lifelong love. The latter part of his address Mr. Gladstone devoted to religious topics. He pointed out that the conflict was not now between different forms of Christianity, but between Christians and men who (like Dr. Strauss, from whom Mr. Gladstone quoted at some length) reject belief in a personal God and individual immortality. He did not object to "free thought" on the contrary, he held with Homer that the man who does not value the freedom of his thoughts deserves to be described as but half a man. St. Paul was a preacher of free thought; he urged men to "prove all things," but he also advised them to "hold fast to that which is good." The free thought of the present day "seems too often to mean thought roving and vagrant more than free, like Delos drifting on the seas of Greece without a route, a direction, or a home." Mr. Gladstone went on to urge his hearers not to fall in too readily with the prevalent notion that this age is vastly superior to all that have gone before it. He admitted the material triumphs which it had seen accomplished, as well as the mental activity which characterised it, but it was by no means an age abounding in minds of the first order, in great immortal teachers of mankind.

It has tapped, as it were, and made disposable for man, vast natural forces; but the mental power employed is not to be measured by the size of the results. To perfect that marvel of travel, the locomotive, has perhaps not required the expenditure of more mental strength and application than to perfect that marvel of music, the violin. In the material sphere the achievements of the age are splendid and unmitigated. In the social sphere they are great and noble, but seem ever to be confronted by a succession of new problems which almost defy solution. In the social sphere they are great and noble, but seem ever to be confronted by a succession of new problems which almost defy solution. In the sphere of pure intellect I doubt whether posterity will rate us as highly as we rate ourselves. But what I most wish to observe is this, that it is an insufferable arrogance in the men of any age to assume what I may call airs of unmeasured superiority over former ages. God, who cares for us, cared for them also. In the goods of this world we may advance by strides; but it is by steps only and not strides, and by slow and not always steady steps, that all desirable improvement of man in the higher ranges of his being is effected. Again (Mr. Gladstone proceeded) you will hear much to the effect that the divisions among Christians render it impossible to say what Christianity is, and so destroy the certainty of religion. But if the divisions among Christians are remarkable, not less so is their unity in the greatest doctrines that they hold. Well nigh 1,500 years—years of a more sustained activity than the world had ever seen before—have passed away since the great controversies concerning the Deity and the person of the Redeemer were, after a long agony determined. As before that time, in a manner less defined, but adequate for their day, so ever since that time, amid all chance and change, more—aye, many more—than ninety-nine in every hundred Christians have with one will confessed the Deity and incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood, some glory in the past, some hope for the times that are to come. On one and only one more of the favourite fallacies of the day I will yet presume to touch. It is the opinion and the boast of some that man is not responsible for his belief. Lord Brougham was at one time stated to have given utterance to this opinion, whether truly I know not. But this I know, it was my privilege to hear from his own lips the useful and due limitation of that proposition. "Man," he said, "is not responsible to man for his belief." But as before God, one and the same law applies to opinion and to acts; or rather to inward and outward acts, for opinions are inward acts. Many a wrong opinion may be guiltless because formed in ignorance, and because that ignorance may not be our fault. But who shall presume to say there is no mercy for wrong actions also, when they, too, have been due to ignorance, and that ignorance has not been guilty? The question is not whether judgments and actions are in the same degree influenced by the condition of the moral motives. If it is undeniable that self-love and passion have an influence upon both, then, so far as that influence goes, for both we must be prepared to answer. Should we in common life ask a body of swindlers for an opinion upon swindling, or of gamblers for an opinion upon gambling, or of misers upon bounty? And if in matters of religion we allow pride and perverseness to raise a cloud between us and the truth, so that we see it not, the false opinion that we form is but the index of that perverseness and that pride, and both for them and for it as their offspring we shall be justly held responsible.

The address was attentively listened to and elicited much cheering, and was followed by a cordial vote of thanks.

Education was, on the same day, the subject of addresses by the Home Secretary in distributing prizes at the Cowbridge Grammar School; and by Mr. Mundella in discharging a similar duty at the Trade and Mining School in Bristol.

Epitome of News.

Her Majesty and the Royal Family are now at Osborne.

The Prince and Princess of Wales have had a magnificent reception at Chatsworth, and there have been grand hunts, balls on a large scale, and illuminations of the grounds and fountains. On Friday they spent a couple of hours at Haddon Hall, and lunched with the Duke of Rutland. The central dish was the boar's head, and the second dish a peacock pie, significant of the Duke of Rutland's coat of arms. The prince and princess left Chatsworth on Saturday morning for Chesterfield, the Duke of Devonshire and the Marquis of Hartington being in the same carriage. Chesterfield was decorated in honour of the visit, and an address was presented to the prince by the Mayor and Corporation. His royal highness spends Christmas Day at Sandringham.

It is stated that the Prince of Wales is about to associate himself in a recognised and formal manner with what is technically known as 'the turf,' or the "horsey interest," and some circumstances are given in corroboration of it. His royal highness, according to a statement made on apparently good authority, has been elected a member of the Turf Club in London, an aristocratic association whose object is the promotion of the national sport. It is also reported that it is the prince's intention to form a racing stud.

The Duke of Edinburgh terminated his visit to Didlington, Norfolk, on Saturday, and with the Hon. Eliot Yorke, returned to London by mid-day.

Prince Arthur has been visiting the Earl of Chester at Melbury House, Dorset, to enjoy the hunting.

The Archbishop of Canterbury and Mrs. Tait have been on a visit to the Marquis of Salisbury at Hatfield, and return this day to Addington Park, Croydon, where they propose to remain till the meeting of Parliament.

The death is announced of Lady Constance Ashley, second daughter of the Earl of Shaftesbury.

Mr. Emmanuel Deutsch, of the British Museum, the eminent Oriental scholar and antiquary, has started on an Eastern tour.

In reply to a request from the Metropolitan Poor Rate League, Mr. Gladstone expresses his regret that it would be impossible for him to receive a local deputation on a subject which is common to the whole country.

The *Record* has information that probably no change will take place with regard to the Rolls Court till the month of March. An Act of Parliament will be necessary for the contemplated arrangements. It is believed that the new scheme includes the appointment of the Senior Lord Justice of the Court of Chancery as *Custos Rotulorum*.

Count Beust, the Austrian Ambassador, left the embassy in Belgrave-square last Friday for Vienna. The *Morning Post* says:—"We have reason to believe that his departure for Austria was unexpected. In all probability his excellency may be called to higher functions at Vienna."

A Liverpool paper, speaking of the late destructive gales, says that during the first twelve days of the present month no fewer than 449 passengers and sailors are known to have perished at sea.

It is feared that in addition to the five vessels reported as having foundered off the coast of Northumberland, two or three others have been wrecked, and it is estimated that the total loss of life by these disasters cannot be less than fifty.

From Hull it is stated that fears are entertained that the steamer Shannon, Captain Moore, has foundered in the Atlantic with all hands. The Shannon was bound from Montreal for the United Kingdom, and passed Cape Breton on the 13th ult. Since then she has not been heard of.

Other accounts of the serious nature of the storm and rains are recorded. The new break-water at Wick has been damaged to the extent of several thousand pounds, and it is stated that the entire work of the summer has been completely demolished. The whole valley of the Trent has been flooded to an alarming degree, and many works on the borders of the river are suspended in consequence. From the city of Peterborough we learn that the residents in some of the houses are compelled, through the inundations, to seek shelter in the upper storeys. On Friday night the Thames suddenly rose nearly a foot, the consequence being a more extensive inundation than has occurred for twenty years; in fact, since the memorable flood of 1852. The Home Park was a great lake, and thousands of acres of land in the district were submerged.

It is stated that the new system of sending telegrams simultaneously in opposite directions by the same wire was worked successfully all day on Friday between London and Penzance. The success was the more remarkable from the fact that the weather was very unfavourable.

Intelligence has been received from Silverdale, near Newcastle-under-Lyme, of an explosion in one of the pits belonging to an extensive colliery there. Eight lives have unfortunately been lost.

The Board of Trade inquiry into the circumstances attending the death of the late Sir Donald Macleod was resumed on Saturday. Witnesses having been called to speak to some of the incidents of the fatal occurrence, the representatives of several railways discussed with Captain Tyler propositions for the construction of a continuous step

to the carriages, uniform in height from the rails and in distance from the platform. The practicability of such an arrangement is likely to be mentioned in Captain Tyler's report to the Board of Trade.

Lord Derby presided on Wednesday at the annual meeting of the Discharged Prisoners' Aid Society, held at Manchester. In the course of his speech he said that without some agency of the kind, the general rule would be, once a convict always a convict. Very little good could be done if prejudice shut the doors of all honest men against the released prisoner. The law gave him a right to live, and it was better that he should be getting a living for himself than be preying upon society, or be maintained in gaol when detected.

The Hon. H. F. Cowper, M.P., has presented to the Berkhamsstead Working Men's Club a handsome edition of the works of Sir Walter Scott.

A reading-room for the French in London was opened on Thursday afternoon. It has been established through the energy of the Rev. J. Du Pontet de la Harpe, and the situation, 6, Percy-street, Tottenham-court-road, is in the very centre of the French colony. Besides advantages of a more secular character, there will be a short Bible exposition every evening, a service on Sunday, a weekly woman's meeting, and a Sunday-school.

The annual election of members of the Common Council took place in the various wards of the City of London on Saturday.

Mr. Gladstone, in acknowledging the receipt of resolutions passed at a recent amnesty meeting in Bradford, writes that the views of the Government with regard to the persons improperly, in their judgment, termed political prisoners, have been repeatedly stated. He has, therefore, nothing to add to what has been already said, but must rest content with repelling generally the allegations of ill-treatment. He denies, also, that there is any similarity between the present case and that of the Neapolitan prisoners who were not soldiers.

A contract has been signed by Messrs. Siemens Brothers to lay a submarine cable (under exclusive privilege for forty years) between Rio de Janeiro and the cities of the River Plate (Montevideo, in Uruguay, and Buenos Ayres, in the Argentine Republic). This cable is for the Platino Brasileira Telegraph Company, represented here by Mr. A. Ricke. It is to be laid within six months, and the capital has been entirely subscribed in South America.

FOREIGN MISCELLANY.

A telegram to the *Daily News* says that the *New York Tribune* was resold on Saturday to Mr. Whitelaw Reid, who acted as the manager of the paper under the late Mr. Greeley.

Lord Odo Russell gave a grand ball at the British Embassy at Berlin on Saturday evening. It was attended by Prince Bismarck, the highest Court officials, and a large number of the aristocracy.

The *Japan Mail* says it is not true that Christianity has been tolerated in Japan by a special edict. The attitude of the Government towards it has no doubt changed considerably, but no step has been taken to recognise the religion by an edict from the throne.

Dr. Grant, of the American mission at Cairo, has found a Hebrew manuscript of portions of the Bible in a synagogue reported to have been built forty-five years before the Second Temple was destroyed. It was carefully deposited in a niche in the wall, ten feet above the ground, and could be secured only by means of a ladder.

WESTERN INNOVATIONS IN INDIA.—The *Bombay Gazette* states that a Parsee lady, wife of a wealthy and influential member of the Parsee community, had appeared at a concert given by Signor Marras, and sang, "Her bright smile haunts me still." The event (the *Gazette* says) has caused a great sensation among her caste, young Zoroaster highly approving the courage of the lady who so far assimilated and fraternised with her English sisters, while old Zoroaster, represented by the Parsee newspapers, is furious and insulting, and vents his displeasure in very unbecoming language.

VICTOR EMMANUEL.—The *Pall Mall Gazette* says that a proposal has been put forth to recognise publicly and solemnly the marriage of King Victor Emmanuel with the Countess Mirasiosi, in which case that lady would become Queen of Italy. Signori Rattazzi and Menabrea are favourable to the proposal, but it is opposed by Prince Humbert and the present Government. If it should be carried out, a change of Ministers would no doubt occur. The King has been suffering from a slight attack of fever, caught while shooting in the Campagna, but he is now recovered.

REMARKABLE SURGICAL OPERATION.—The scientific world, says the Naples correspondent of the *Swiss Times*, will learn with gratification of an experiment performed by the Professor of Physiology of the Naples University, Signor Giuseppe Albini, consisting of the transfusion of blood into the veins of a lady thirty years of age, dying from anæmia, caused by frequent hemorrhage. Professor Albini, setting aside the old theory of injecting the blood, attempted the transfusion direct from the carotid artery of a young lamb placed in connection with the vein in the arm of the patient by means of a gutta-percha tube, furnished at either extremity with smaller glass tubes to cover the incisions made in vein and artery. The impelling force was given by the pulsations of the heart of the animal, and the continuity maintained by the elasticity of the artery. The experiment was entirely successful.

LAST MOMENTS OF HORACE GREELEY.—He lay much of the time in a condition of apparent reverie or stupor, taking no notice of his surroundings; but from this state he was at most times easily recalled by the voice of his watchful friends. Much of what he spoke or endeavoured to speak was lost even upon their careful ears; but one sentence was formed upon his lips so many times that its signs at last became familiar and interpreted themselves—"I know that my Redeemer liveth." Time and time again was this repeated, even after the pulse had sunk into imperceptibility and the breath fainter and fainter was caught with painful quickness.

Miss Ida Greeley, who through all the sad moments preserved a wonderful self-control, sat at the bedside throughout it all, supporting when needful her father's head. At half-past five Mr. Greeley was lying unconscious, when an old and dearly loved friend whom he and his family knew as "Auntie" Lamson entered the room and approached the bed. Mr. Greeley did not stir until Mr. Stewart roused him and asked, "Do you know who this is?" He feebly said "Yes," and stretched up his hand in greeting, and then relapsed into his reverie. Later he was asked, "Do you know that you are dying?" and in the same manner, without tremor or apparent emotion, he answered, "Yes." The pulse at this time was gone and the breathing so quick and faint that it seemed as if every gasp were his last. When asked if he was in pain, he laid his hand upon his breast but without otherwise replying, and returned to his semi-unconscious state, lying now with closed eyes and hands sometimes twitching nervously, but generally still. Dr. Choate then said that death would probably ensue in half an hour, though possibly not in two hours. The former opinion proved correct. At half-past six Mr. Greeley stirred uneasily, and began to mutter indistinctly something which the friends around him could not catch. His daughter Ida, Mr. and Mrs. Stewart, Mr. Carpenter, Dr. Choate, and Auntie Lamson, were all in the room, and anxiously bent over the bed to interpret if possible what they feared, with good reason, were the last words. Mr. Greeley still indistinctly murmured for a while, and at last uttered faintly but clearly enough for the attentive ears to catch them, the words, "It is done." Then there was a relapse into quiet for a time. Ida Greeley sat at the head of the couch, supporting tenderly the dying man's head. After a silence of some minutes the muttering was again heard, but was all unintelligible. Miss Greeley, however, bending close to the couch, thought she distinguished a request from her father that his head be lifted higher. The pillows were accordingly arranged in such a way as to render the faint breathing as easy as possible, and a hush fell again upon the room. There was no more murmuring. The pulse had died out long before. The breath was caught shorter and shorter and heard fainter and fainter, and three and four times within the last fifteen minutes the attendants believed it had come and gone for the last time. The eyes were closed, and as the last breathings came the right hand was stretched out again in the familiar gesture, and death almost instantly followed. There was no evidence of pain in the last moments, and indeed the nature of the disease forbids its supposition. The face hardly changed, only settling a little into a look of perfect peace.—*New York World*.

Miscellaneous.

MR. EMERSON.—The *Athenæum* says that, after spending a short time in this country, Mr. Emerson and his daughter have gone to Egypt for the winter. The fatigue and anxiety caused by the burning of his house at Concord, Massachusetts, brought on an illness, and, at the urgent advice of friends, Mr. Emerson crossed the Atlantic for change of scene. He hopes to return to England in the spring with renovated health.

THE LATE SIR JOHN BOWRING.—The will and codicil of the late Sir John Bowring was proved on the 11th instant by John Charles Bowring and Edgar Alfred Bowring, the acting executors, under 12,000*l*. The testator bequeaths the polyglot Bible presented to him on the occasion of his second marriage, and the insignia and honours received by him from different sovereigns, to his eldest son, to be kept as heirlooms, and he desires that at the distribution of his plate each of his children shall have some testimonial rendered for his public services.

THE POET COWPER.—Sufficient funds not having been subscribed to meet the expense of placing in the chancel of Berkhamsstead Church, a memorial window to the poet Cowper, whose father was rector of the parish of Berkhamsstead, a lecture on the "Life and Writings" of the poet was given in the Town Hall, on the 19th, by Mr. W. Bodham Donne, a relation of the poet on his mother's side. The original portrait of the poet's mother, and selections from a collection of Cowper's autograph letters, were exhibited. The handwriting of the poet was remarkably good, and some of his unpublished letters date from Berkhamsstead. The Rev. J. W. Cobb, rector of the parish, presided, and Mr. William Longman was present, but, although Berkhamsstead is not slow to appreciate its poet, hardly thirty persons were present at the lecture.

HOME FOR LITTLE BOYS.—The half-yearly election of children to the benefits of this institution took place at the London Tavern on Saturday. Mr. W. H. Willans, treasurer of the institution, presided. There were sixty-five candidates, all de-

scribed as being of a most deserving character, and the existing resources of the establishment could only allow eight of them to be elected. The chairman was glad to be able to report that the institution was in a most satisfactory position in every particular. The only regret of the committee was that they could not admit to the Home more of the children for whom applications had been made than the number specified on the election papers. The committee had still a debt of 3,000*l*. to provide for; but still, on the whole, they had much cause for thankfulness. The health of the children had been so satisfactory that the infirmary had been almost lying idle. Mr. A. O. Charles, hon. secretary, announced that the new school in connection with the Home, to which the people of Bradford had mainly subscribed, would be opened on Friday, 10th January, by the Mayor of Bradford. The election was then proceeded with.

IRISH UNIVERSITY EDUCATION.—The following return has been forwarded to us as a more accurate statement of the number and religious denominations of the students attending the Queen's Colleges in the last ten years than any before published:—

Session.	Protestants.	Roman Catholics.
1862-63	573	214
1863-64	573	237
1864-65	606	229
1865-66	593	195
1866-67	553	179
1867-68	581	181
1868-69	581	174
1869-70	559	178
1870-71	591	161
1871-72	545	200
	5,757	1,959

Total in ten years:—Protestants, 5,757; Catholics, 1,949; total, 7,706. Average:—Protestants, 575; Catholics (say), 195.—*Times*.

THE LATE ROBERT CHARLETON, ESQ.—At the last committee of the Howard Association (for the promotion of the best modes of treatment and prevention of crime), held at the office, 5, Bishopsgate Without, London, the following resolution was unanimously adopted:—"The committee of the Howard Association, in common, they doubt not, with the committees of philanthropic societies, desire to record their sorrow for the great loss sustained by the decease of their dear friend, Robert Charlton, of Bristol, of whom, they believe it may be said, without exaggeration, that he was one of the best men who ever lived. In his various efforts for religious and social progress, and for the diminution of crime, of pauperism, of war, and of intemperance he aimed at preventive as well as restorative measures. But he always recognised in Christianity the chief influence, both preventive and restorative. And his labours were the more successful from his love to all men, because he had faith in God's regard for men even in their most degraded condition. The committee deeply sympathise with Mrs. Charlton and the relatives of their lamented friend."

MR. SCUDAMORE ON THE POST OFFICE.—Last Friday evening Mr. Scudamore, the well-known Director of the Telegraph Department, delivered a lecture at Hull on "The nation working for itself," in the course of which he referred to the advantage of Government supervision in the Post Office and kindred institutions, such constituting management by the national will. He enumerated the variety of work undertaken by the Post Office, viz., the transmission of letters, banking, insurance, telegraphs, &c., all of which was accomplished with a positive profit to the nation. He also showed that in postal improvements there had been observable a sort of periodicity. Between 1656 and the year 1719, when letters began systematically to be sent by direct routes, by cross posts instead of through London, sixty-three years elapsed; from 1719 to 1783, when letters were first transmitted by fast mail-coach, sixty-four years elapsed; from the year 1783 to the year 1840, when the system of uniform penny postage was inaugurated, fifty-seven years elapsed. Since 1840 the progress of improvement had been more rapid. Mr. Scudamore at great length referred to the success in improvements, and gave very interesting anecdotes. He next spoke of the acquisition of the telegraphs by the Government, at which time there were 2,932 offices. These had since been increased by 2,242 offices. Under the administration of the Post Office, the telegraph messages of the United Kingdom had been raised from 6,000,000*l*. to 16,000,000*l*. per annum.

TRIAL OF GAS STOKERS.—Before Mr. Justice Brett, at the Central Criminal Court, on Thursday, the five gas stokers indicted for conspiracy at the Beckton Works of the Gaslight and Coke Company, underwent their trial. Evidence was given to show what were the duties of the men, to prove that contracts had been signed with 500 of them involving a month's notice, that even without such contract they were bound to give a week's notice, and that—incited by the prisoners, but chiefly by one named Dilley, and by a man named Webb, who has absconded—the stokers had struck work against the terms of their contract. For the defence it was contended generally that there was no conspiracy, and that the men were at the utmost chargeable only with breach of agreement; but the judge summed up heavily against the prisoners, and the jury, after brief deliberation, returned a verdict of "Guilty" on the counts that charged conspiracy to effect a criminal breach of contract—recommending the prisoners, however, to mercy on the ground of ignorance, previous good conduct, and the fact of their having been misled. In passing sentence of

twelve months' imprisonment, Mr. Justice Brett remarked that the very good conduct of the men pleaded in their defence was an aggravation of their fault, as it made their example the more likely to mislead others. At a meeting held on Saturday afternoon, presided over by Mr. George Potter, it was resolved to ask the Home Secretary to receive a deputation with the view of laying before him a memorial praying for a remission of the sentence passed upon five gas stokers last week by Mr. Justice Brett.

ECONOMICAL USE OF COAL.—500*l.* having been placed at the disposal of the Council of the Society of Arts, through Sir William Bodkin, by a gentleman who does not wish his name to appear, for promoting, by means of prizes and otherwise, economy in the use of coal for domestic purposes, the council have decided to offer five prizes, each to consist of the society's gold medal and 50*l.*, for respectively, a new and improved system of grate suitable to existing chimneys as generally constructed, which shall, with the least amount of coal, answer best for warming and ventilating a room; another, which shall best answer for cooking food, combined with warming and ventilating the room; a new and improved system of apparatus which shall, by means of gas, most efficiently and economically warm and ventilate a room; and lastly, any new and improved system of arrangements not included in the foregoing, which shall efficiently and economically meet domestic requirements. The articles are to be delivered not later than the 1st of December, 1873, with a view to their being tested, and subsequently shown in the London International Exhibition of 1874.

THE LATE VISCOUNTESS BEACONSFIELD.—The funeral of the deceased and lamented Viscountess took place on Thursday in the parish church of Hughenden. It was conducted in the simplest manner. There were none of the undertaker's usual trappings of woe. The funeral procession left Hughenden Manor for the village church, followed by the mourners and the tenants of the estate who had obtained permission to take part in the ceremony. The Rev. Henry Blagden, M.A., received the corpse at the entrance of the churchyard, and preceded the procession into the church. Mr. Disraeli was accompanied by Mr. Montague Corry, former private secretary, Mr. Philip Rose, and Mr. A. Vernon. The small church was nearly filled by the villagers and others resident in the vicinity of the manor. After the lessons the coffin was borne from the church and deposited in a vault in the churchyard, when the vicar concluded the service. Mr. Disraeli and the mourners immediately returned to Hughenden Manor, and the congregation then dispersed. A few wreaths of flowers were placed upon the coffin before the mourners retired. The weather was thoroughly in consonance with that which has prevailed of late—wet and dismal. The *Times* states that the sympathy of our own royal family with Mr. Disraeli in his affliction is already known, and that letters of condolence have also been received at Hughenden from distinguished personages and statesmen in several European capitals, and even from the furthest parts of India. Addresses and letters of sympathy under Mr. Disraeli's bereavement have also been sent to him by many working men's associations and private persons previously unknown. A thousand stories are told at Hughenden of Lady Beaconsfield's simple deeds of kindness, her womanly charities towards the poor and sick, and her graceful affection for her husband; nor are instances wanting of the chivalrous devotion with which he repaid her love and trust.

GERMAN CRITICISM ON THE ASSYRIAN INSCRIPTION.—The *Pall Mall Gazette* states that the Assyrian record of the tradition of the Deluge has been examined into and confirmed by independent German authority, chiefly by Eberhard Schrader, a young but distinguished Orientalist, already famous for his knowledge of the Semitic languages. "An independent critic of too truly philosophical spirit to reject a theory because it harmonised with Christianity, he is yet so much of a neologist as to disarm any suspicions of his being biassed in his work of interpretation in favour of existing creeds. Schrader appears openly before the field of critics to invite their attention to the steps by which the deciphering process has been gradually placed on a safe footing, and challenges them to contest the proofs he brings forward that its results are genuine philological triumphs. The Assyrian language is shown to be akin to the Arabian, Hebrew, and Aramaic tongues, as well as to the Ethiopian, his studies of which had first brought Schrader's name into special prominence. The bilingual discoveries of Aramaic and Assyrian tablets published by Rawlinson and Norris have been happily pressed into this service; and the general result of his essay, printed in the first part of this year's proceedings of the German Oriental Society, has been to carry conviction home to those who were the most sceptical before, and to make a complete revolution in German sentiment on the great subject of the Assyrian inscriptions. In his more recent paper in the late number of the same series Schrader devotes himself to the task of making the cuneiform writings a complete commentary on the Old Testament, taking for this purpose the writings of the latter in order. This task has been so far accomplished as to awaken throughout the class of experts whom he specially addresses a fresh interest in those critical studies of the Jewish Scriptures in which Germans have been specially distinguished; while it also promises a rich harvest in the future to those who glean in the fields of buried knowledge

laid open—we are proud to add—chiefly by the enterprise and enthusiasm of British explorers."

NOTANDA.

Nerve-tuning is stated to have been discovered by an Italian, which, in these hurry-scurry days, and consequent nervous exhaustion, ought, if it be a fact, to have ample scope for being brought from the regions of theory. Like a piano or harp, nerves are, we are promised, to be kept in order by the month or year; the subtle fibres of life brought into harmony, and an equable tone of system result from the adoption of the new science. Certainly a cheering prospect in an age when "from morn till dewy eve" nerves are, so to speak, at full gallop. To have our "nerves and finer fibres braced" as required, per contract, is no doubt a most prosaic outlook, but so that the cure be complete people will not be captious as to the means. One thing is certain; that there is little likelihood of life in its general aspects proving more sedative in character, or ensuring quietude sufficient to bring about a natural recuperation of nerve power. Harp-strings, however, are apt while tuning to snap when least expected. It will be well therefore for caution to be used ere nerve-tuning is generally adopted, for it is possible that a similar startling termination of the delicate operation may result, and then, as in numberless other instances, the remedy proves worse than the disease.

Few inventions have made greater progress than the art of telegraphy, and continuous additions are being made to its usefulness. One of the latest of these is the simultaneous transmission of telegrams. To send one message along a wire was a feat to many persons incomprehensible; to send two seemed impossible. However, it is now an accomplished feat; two communications travelling per the same wire at the same time; the utility of which may be gleaned from the fact that eighty messages are now sent in the hour between Edinburgh and Glasgow, instead of forty, as heretofore. Ordinary apparatus is, it appears, used, with the addition of what is called as "Rheostat," which we confess to not understanding. This it seems splits the electric currents; thus they do double duty, though care has to be taken that the balance of power is exactly equal. If two transmissions can take place, why not four, eight, or sixteen, for that matter; for once let it be seen that double messages are practicable in the ordinary course, and methods of still further utilising the wires will be forthcoming. At any rate, it must give an impetus to cheap telegraphy, and the present century, which has seen the general establishment of the penny post, may also see penny telegrams.

What an immense number of words have been added to the language since Elisha Cole's English Dictionary appeared in 1677; each new edition of similar volumes being heralded with a flourish of trumpets as containing so many thousand words more than any other extant. Indeed, the Anglo-Saxon tongue, like the Anglo-Saxon race, seems capable of indefinite expansion, and scarce a week passes without some fresh word creeping by more or less legitimate channels into current use. Thus "Arcticians" was the other day used by the *Telegraph* in a leader on the projected expedition. "Sermonette" is the rather taking diminutive of sermon, while in an action for non-fulfilment of a promise of marriage it last week came out that the recalcitrant swain told his would-be bride that "she might *breach* him for 1,000*l.*" It also seems that English words occasionally find their way into other languages without alteration, one instance of which is that of our old friend "humbug," which appears in the last work of Strauss, as written; of course looking rather queer amongst its German companions.

The life of the founder of the Mussulman religion is to be retold: his biographer on this occasion being no author whose English proclivities might naturally cause him to judge adversely of his subject, but one of the same race and creed—Moulvi Syed Ameer Ali, one of the Mohammedan law students in London. Apart from its literary merits, the new Life may therefore naturally be expected to prove very interesting, the more so that it is anticipated to contain a critical examination of Mohammed's teaching from the Mohammedan point of view. This, of course, was not possible in the case of most others who have written of the Prophet. In connection with this, it may be of interest to note that in November, 1858, a Hindoo Mohammedan, Comrooder Tyabjee, was admitted in London as an attorney.

B.

We are requested to draw attention to an advertisement elsewhere of the British National Insurance Corporation, which undertakes to insure chapel and school property against fire at the nominal cost of one shilling and sixpence per cent.

The mausoleum of Henry Keep, at Watertown, New York, is unique in its way. From a description of it in an American paper, we learn that it has stained-glass windows—"a noteworthy innovation in sepulchral architecture"—on one of which Mr. Keep is represented, together with an open Bible, impersonations of Hope and Fidelity, and the Michigan Southern Railway depot in Chicago.

Gleanings.

A California dairy contains 1,200 cows, the milk of which is churned into butter by steam.

A lady wished a seat. A portly, handsome gentleman brought one, and seated the lady. "Oh! you're a jewel," said she. "Oh! no," he replied, "I'm a jeweller. I have just set the jewel!"

A man advertises for a competent person to undertake the sale of a new medicine, and adds that "it will prove highly lucrative to the undertaker!"

There was once an independent old lady who, speaking of Adam's naming all the animals, said she didn't think he deserved any credit for naming the pig; anyone would know what to call him.

Mr. Fiske, in his *English Photographs*, by an American, tells an amusing story of one of his own countrymen who, on his first visit to London, attempted to enter a hansom cab, the doors of which were closed. Amid the cries of a street crowd he succeeding in climbing over the front and seating himself inside, very proud of his exploit, but very anxious as to how under the sun he was ever to get out again.

A DISTINCTION NOT ASKED FOR.—A Roman ecclesiastic, in reply to whatever question might be proposed, began by saying, "I make a distinction." A cardinal having invited him to dine, proposed to derive some amusement for the company from the well-known peculiarity of his guest. Saying to him that he had an important question to propose, he asked, "Is it, under any circumstances, lawful to baptize in soup?" "I make a distinction," said the priest. "If you ask, is it lawful to baptize in soup in general, I say 'no!' If you ask is it lawful to baptize in your excellency's soup, I say 'yes!' for there is really no difference between it and water."

IRISH DRINKING CUSTOMS.—In the Dublin Exchequer Court a few days ago, a question arose as to how soon the Irish take to whisky-drinking. "At what age," asked the judge of a witness, "do people begin to drink in your part of the country?" Where to replied Serjeant Armstrong: "I can answer that, my lord—as soon as they are able to suck." The witness answered: "At all ages, my lord." The judge: "That is just what I was afraid of. He says they begin at all ages." Serjeant Armstrong: "Oh! yes, my lord. I know a part of the country where, on the day a child is born, the people bleed it in the feet, and insert whisky."

FIRESIDE FUN.—Take a good-sized potato with a smooth skin; cut out eyes, nose, and mouth; twist curled hair or wool into the shape of a wig and whiskers or moustache, and fasten on with pins; then make a hole for the forefinger to go in; this gives the head a throat. Wrap a handkerchief round the hand, arranging one corner of it round the thumb, and another round the second finger. Then you have a little man with hands and arms, capable of bowing and moving his head. Make a screen; let four or five little folks get behind it, each with their potato characters, and as they say the words of the charade or tragedy, let these potato men perform it. It is capital fun—as good as Punch and Judy any day. Potato men are friendly, fond of shaking hands, embracing, and nodding their heads at each other. They also have a thoughtful way of rubbing their foreheads, which is very funny. Sometimes they fight, I admit, but they don't bang each other all the time, as Punch and Judy do—that is, if they are not very ill-tempered, which potato men never should be.—*Little Folks.*

CHRISTMAS NUTS.—The following conundrums may perhaps serve to exercise some of our young friends at this festive season:—

What town of England speaks of a man's most joyous and most mournful day?—*Wednesbury.*

Why does the sting of a bee carry conviction with it?—*Because it makes a man a bee-leaver at once.*

When people are sea-sick, what do they most desire?—*To feel sea-cure.*

Why is an umbrella in wet weather like a worn-out horse?—*Because it is used up.*

Why are ladies like parish churches?—*Because there is no living without them.*

Why is a mouse like a load of hay?—*Because the cat'll eat it.*

Which has most legs, a cow or no cow?—*No cow has eight legs.*

Why is flirtation like plate powder?—*Because it brightens up spoons.*

What is that which must stand before it can sit?—*An M.P.*

Have you any idea what that word can be of letters four and syllables three?—*The word idea.*

When does a bonnet cease to be a bonnet?—*When it becomes you, my dear!*

What paper ought people with severe colds to write upon?—*Why, Tissue!*

If a mercenary man were to ask a young lady to marry, what flower would he name?—*Anemone (any money).*

What is it we can't do very well without, yet we turn it out?—*The gas.*

To what London inn should hungry cattle be sent?—*To Gray's.*

Why are clergymen like brakemen?—*Because they do a good deal of coupling.*

Why are good resolutions like fainting ladies?—*Because they want carrying out.*

What is the difference between a very old hat and Chislehurst?—*One has the nap wholly off, and the other the Nap wholly on (Napoleon).*

What is that which is black, white, and read all over?—*A newspaper.*

Why are coals the most contradictory articles known to commerce?—*Because, when purchased, instead of going to the buyer they go to the cellar.*

How are modern belles like burglars?—*Because they destroy the finest looks with powder.*

EDUCATION OF MINISTERS' DAUGHTERS.

NEW YEAR'S APPEAL.

THE MANAGERS OF

MILTON MOUNT COLLEGE

Lay before the Friends of Congregational Ministers and the Churches an

APPEAL ON ITS BEHALF PRIOR TO THE OPENING.

The great need of the improved instruction and training of Girls is recognised by the best minds of the age. There is absolutely no class on whom that need will more and more heavily press than on the daughters of ill-paid professional men. Most of them look forward to education as their vocation, and never were there better openings for thoroughly trained female teachers. But the standard of education required in teachers is altogether beyond their reach. For their brothers there are inexpensive schools provided by the churches, professors trained by the State, hundreds of richly endowed schools founded by private benevolence; but, strange to say, for those who more than sons must live by education, neither the churches nor society have made any provision. Christian benevolence has virtually said to those who will be teachers or mothers—"We can elevate and bless our country and the world without you," and society has left them unaided in the struggle of self-support. "I wish," says a distinguished lady, above all others competent to speak, "I could make known the heartrending cases which come before us of young women thrown on their own resources, and not taught in any one thing with sufficient thoroughness to make it of use in the struggle." The promoters of the College at Milton-on-Thames have before them distressing proofs that the education obtained with great eagerness at home is found inadequate to secure really good engagements, and that in many such cases life has nothing more to bring than mortification or want. But, on the other hand, to help a girl to pass the recently instituted literary examinations is to place in her hand a certificate which readily secures usefulness and independence.

The Managers ask that their position should be realised. To meet the obvious necessity, and advice from all quarters, they have erected a Building large enough for the applicants. Shall they look forward to the opening with a debt of £5,000? Under the force of pleading applications from parents they have resolved to admit 110 pupils from every part of the kingdom; but, although urged to have faith in the churches, their annual subscription list does not warrant the step, and they are obliged to postpone attention to other applications from ministers and ministers' widows on behalf of their daughters.

TO LADIES whose sympathies this object has won, and to not a few of whom the success is largely owing, the appeal is specially made. There are 150 partitioned bedrooms to be furnished at a cost of £10 each. Will no mother do this in the name of her child, or no sister collect this amount for sisters less favoured? There are class and schoolrooms to be furnished, and no money to do it; will not a lady canvass a congregation to fit up one room?

Further information can be obtained from the Hon. Sec.

Signed, on behalf of the Executive,

THOS. SCRUTTON, Treasurer.
WM. GUEST, Hon. Sec.

Woodville, Gravesend, Kent.

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THE NONCONFORMIST
SUPPLEMENTS.STATISTICS OF RELIGIOUS ACCOMMODATION
IN OUR LARGE TOWNS.

Special Supplements were given with the *Nonconformist* of October 23rd, November 6th, and December 4th. The first contained details arranged in a tabular form of the places of

worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number. The third Supplement dealt with thirty of the cities and boroughs which have a population of more than 20,000 and under 50,000.

The final Statistical Supplement will appear on WEDNESDAY, January 8. It will contain returns from the following additional towns containing a population of between 20,000 and 50,000:—

Ashton	Colchester	Newport
Aylesbury	Darwen	Scarborough
Barnsley	Dudley	Shrewsbury
Batley	Great Grimsby	Staleybridge
Burslem	Hanley	Stroud
Carlisle	Middlesbrough	Stockton
Chatham		

It is also proposed to state the general result of a revision of all the Tables, and to review the statistical information as a whole.

*. The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

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*. As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"Noncon"—Received and very gratefully acknowledged.

"Diaconis"—The insertion of his letter would be sure to originate a correspondence which, at this period when there are so many demands on our space, as well as for other reasons, would be untimely.

*. We shall be much obliged to subscribers, whose payments have run out, if they will remit their subscriptions for next year whether or not they have received a notification from the office.

The Nonconformist.

TUESDAY, DECEMBER 24, 1872.

SUMMARY.

THE political atmosphere is charged with the spirit of the season. Quietude and dulness everywhere obtain. Even in France there is a truce in party conflict. The National Assembly has adjourned for a short recess; the Commission of Thirty has suspended its labours and negotiations with the President; and the Republicans proper have, for the moment, ceased to agitate for a dissolution. The Government have shown their willingness to please the Right by dismissing one or two Protestant functionaries, whose chief offence is that they have become the objects of clerical antipathy. M. Thiers makes the formation of a Second Chamber a foremost feature in his constitutional programme, and has almost convinced the Monarchists of its necessity; and it is on this point particularly that the discussions will

be renewed when the Commission meets again. The object of M. Thiers is clearly to conciliate the Right and Left Centres, leaving the extreme parties, both of which have become distrustful of him, to neutralise each other. Amid the general excitement on the subject of organic reforms, the Budget was last week allowed to pass almost without debate. It does not vindicate M. Thiers's claim to financial ability or prescience. The expenditure exceeds the estimates, and the receipts for revenue have sadly fallen below expectation. Next year the financiers of France will have to provide for about one hundred millions sterling, forty millions of which will be absorbed by the interest of the national and floating debt! This prospect ought to suffice to moderate party animosity.

Prince Bismarck has formally resigned his position as Prussian Premier, and is succeeded by Count Roon, who, having lately retired in dudgeon at the sweeping provisions of the Districts Administration Bill—now an Act—has been induced to resume office as the head of the Government. The Junker party are, somewhat prematurely we should think, congratulating themselves on this change. Whether as Premier or Minister of Foreign Affairs, Prince Bismarck can hardly fail to shape the policy of Prussia. He is now distinctly in favour of Liberal measures, such as that which has just been carried, but does not care to have colleagues whom he is obliged to coerce. His position as Chancellor of the Empire is superior to, and more influential than that just resigned, and the prince is evidently anxious to subordinate Prussian politics to those of Germany as a whole. In due time no doubt the old-school Ministers will find their position embarrassing, and make way for a thoroughly Liberal Cabinet with which Prince Bismarck can cordially work.

Pius IX. has been delivering an allocution which is one long protest, and sadly out of harmony with the charity of the season. His Holiness once more bewails the sore persecution to which "the Church" is exposed spite of his censure. The Italian Government is denounced for striving to destroy "the Church"—the particular offence now being the reduction of those religious corporations, which Italians, not without reason, regard as one of the greatest banes of their country. There are also "cruel persecutions" to deplore in Germany, because the bishop and clergy prefer "the holy commandments of the Church" to the will of the State. Switzerland and Spain are described as following in the same course, and there is "rebellion" among the Armenians of Turkey. It is curious how in these Papal jeremiads the Church is everything, Christianity nothing. Romanism or Ultramontaniam is certainly in a bad way, but the infallibility decree which so many Roman Catholics deplore, and is the main source of this conflict, cannot be withdrawn. The irritation of Pius IX. is a little excusable when he finds the spirit of revolt and revolution so near home. It was but the other day that Ministers and deputies met in the Hall of the Inquisition—the very chamber in which the sentence against Galileo was pronounced—to deliberate on the best means of reducing the religious orders! A swarm of Protestant missionaries has settled in Rome, and there is even a "Vatican mission" under the shadow of St. Peters. Then there are no less than ten Protestant churches of various denominations, an excellent Protestant school, where the gutter children are successfully trained, and Protestant presses sending forth the New Testament by thousands.

The Prime Minister, who has maintained a studied, and as some think a politic reserve during the recess, has been induced to break silence at the closing of the session of Liverpool College, of which he was one of the founders. That institution, while associated with the Church of England, freely admits the youths of Dissenting families without any tests. Here are educated together Unitarians, Wesleyans, Baptists, Roman Catholics, members of the Greek Church, Presbyterians, and Jews; and of the whole number of pupils in the three schools of the college not less than one-fourth are unconnected with the Church of England. In the course of his speech Mr. Gladstone not only applauded this liberal arrangement, but went out of his way to urge that now as ever the national church rests in the esteem of the nation, and his proof is "the immense increase of her fabrics and ministrations." This is a bold and dangerous argument, if reliance is to be placed on the statistics recently published in our columns. In the rest of his thoughtful speech the Premier discoursed on the value of educational training; rather preferring the old University and scholastic plan to the methods now in vogue, but throwing out significant hints relative to the great waste of educational endowments. He very impres-

sively described some of the doubtful tendencies of this go-ahead age, and urged the great value of thoroughness in study, and the development of the whole nature in education. The right hon. gentleman concluded with some excellent advice to his youthful hearers, tendered in the best spirit, relative to the sceptical spirit of the times, recommending caution and modesty in dealing with religious theories and tried Christian institutions, and hesitation in stirring inquiries which are not patiently pursued to the proper end. "Be not afraid," he said, "to suspend your judgment long upon many things, or to feel and admit to yourself how narrow are the bounds of knowledge. Do not too readily assume that to us have been opened royal roads to truth which were heretofore hidden from the whole family of man, for the opening of such royal roads would be not so much a favour as caprice. If it is bad to yield a blind submission to authority, it is not less an error to deny to it its reasonable away, eschewing a servile adherence to the past, yet regarding it with reverence and gratitude, and accepting its accumulation in inward as well as in outward things, as the patrimony which it is your part in life both to preserve and to increase." Such counsel comes with great weight to all classes, from a writer who is liberal enough to appreciate the value of such a book as "Ecce Homo," and from a statesman who never panders to party passion, and has never forgotten the ideal of Christian life amid the turmoil of political conflict.

RAIN, RAIN, RAIN.

"THE rain, it raineth every day." Such may be taken as a moderately correct summing up of the weather in the British Isles for the last two months or more. How is the phenomenon to be accounted for? Is it owing to a diversion of the Gulf Stream, or to an abnormal rent in the atmosphere which is said to envelope the sun, or to a permanent change in the relation which this planet bears to the rest of the solar system? Many explanations have been attempted by men believed to be conversant with the higher laws of Nature, but they do but little towards dissipating our "special wonder," and nothing at all towards lightening the inconveniences we suffer. Indeed, the mystery might be wholly cleared up without greatly relieving our mind. Who is there that is not damped by this persistent downfall out of all cheerfulness and hilarity, and even elasticity of spirits? We once knew a lady of more than common intelligence and culture whose nervous energy was never so active as in the neighbourhood of Barking Creek and the Essex marshes. Her virtues—and she had many—hardly showed themselves except under the influence of a humid atmosphere. But she was clearly an exception to the generality of her kind. Business goes on in its proper haunts, of course, in spite of clinging mists, and steady rains, alternated only with furious gales—but it goes on languidly. It is transacted in semi-darkness. Its briskness, where it is brisk, smacks more of effort than of vitality. Dulness reigns supreme. The mornings are late, the nights are early. The interval between morning and night can hardly be called day. The sun—who has seen him of late? Meteorology has become a dismal study—and psychology answers very much the same description.

Yet, after all, a wet winter is not an unprecedented phenomenon. It may be wetter this year than it has been within living memory—which, however, is doubtful—but, obediently to some law of averages, it seems to have been about due. We think we remember a similar persistence of storms and rains twice at least in our own lifetime—the last little more than eleven years ago. It is uncomfortable to the best protected—it is disastrous in some parts of the country. The inundations which have occurred along our chief water-courses, the wrecks which have strewn our coasts, east, west, and south, the frequent explosions in our mines, the destruction of property, the loss of life, traceable to the weather during the quarter just about to close, cannot be looked back upon without melancholy even by the vast majority who have escaped their ruinous effects. Local casualties and local anxieties and sufferings have recently exceeded in number and intensity the average of many previous years even in the United Kingdom—in some parts of the Continent they appear to have been unprecedented. The abnormal character of the weather, therefore, is beyond even the most rueful of jokes. It has entailed great public disasters—disasters which, even if the *débris* of them do not hereafter trouble ourselves—which is by no means unlikely—call, at least, for the gravest sympathy, and for the readiest help we can render.

But, strange as it may seem to some, there is another side of the picture. The mildness of the season has been favourable to the public health. Nay, the very excess of rain has done not a little to promote it. The reports of the Registrar-General for some weeks past have showed the rate of mortality in the metropolis and in our great towns to have been very considerably beneath the average—which, placed alongside of the reports of the Local Government Board, showing a steady diminution of pauperism, go far to counterbalance atmospheric inconveniences. "In London last week"—we quote from the *Times*—"the deaths were 523 below the usual number; in the preceding week they fell short of the average by 554; in the week before that by 527, and in the first week of our calculation by 455. These returns tell a tale which cannot be mistaken." Unquestionably they do, and they thereby rebuke much of our grumbling. "Washing-day" is far from pleasant even in "the best regulated families," but it is an institution, nevertheless, which challenges for itself our tolerance. A wet season such as we are having is a nuisance to almost all whom it affects, but it has its uses. The constant, and often heavy, rains have lent their aid to our sewerage system, have flushed our drains, and have borne away whole seed-plots of disease. "People are apt to take too little account," says the *Times* with justice, "of the beneficial agencies of rain in filling the brooks and rivers, replenishing the water springs, and preventing malarious exhalations of the soil." Our contemporary goes on to say:—

It is not when they are covered with water that fens and marshes are noxious. Their deleterious influences are exerted through evaporation, which in weather like the present hardly occurs at all. That is the secret of the common observation that when ditches are empty and watercourses half dry there is sure to be fever about. The sun acts upon the once saturated soil, and the vapours rise; besides which the wells and other reservoirs of water are either dry or yield only scanty and unwholesome supplies. In many country districts the drought for the last two or three years has been injurious in the extreme, and we are not sure that even the rains of the past five weeks will be found more than sufficient for the needs of next year's summer.

In facts and considerations such as these we may find some comfort to set off against the extraordinary gloom and humidity of the season. Rain may, to some extent, mar tomorrow's festival. Not wholly, however. Christmas rites are most of them celebrated within doors. The sky may be clouded without casting any perceptible gloom over family reunions. The Yule log may burn brightly enough within, even if outside a downpour should saturate the soil. Let us accept with thankfulness such compensations as fall to our lot, and learn to be trustful and rejoice that "our times are in His hand."

THE TWENTY-FIFTH CLAUSE.

THE question of education is evidently destined to occupy an important place in the discussions of next session. The Government stands pledged to deal with University education in Ireland; a report from Mr. Gladstone's commission on endowments in the English Universities may be pretty confidently looked for; and some further legislation must take place in the amendment, or the amendment and extension, of the English Education Act of 1870. This last but not least item in the educational programme of the year is rather a matter of anticipation than of promise. A rumour which has had some currency during the last few weeks, but which we have some reason to believe not to be well founded, to the effect that Mr. Forster is to remove from the Education Department to the Board of Trade, or to some other office, at least indicates the general conviction that the Education Act must be modified in accordance with the wishes of the rank-and-file of the Liberal party. Mr. Forster shows more courage by remaining in his post to complete his work than he would do by simply handing it over to another; but up to this moment he has given no sign of his intention either way. Yet it is generally known that the Government is anxious to conciliate its offended supporters; and that some concession to Nonconformist feeling will be made before Parliament is dissolved. The question is, what concession will be accepted. We may be quite certain that if Mr. Forster remains at his present post, the least possible change will be made in the Act; indeed we can well imagine the Government being very anxious to discover what will most conciliate its friends, and at the same time least offend its opponents. We can, perhaps, hardly expect that either Mr. Gladstone or Mr. Forster yet perceives how far they will have to go. Mr.

Forster has admitted that eventually a school board to put in force compulsory powers will have to be established in every district. But this can never be done till they are prepared to enact that in every such district there shall be at least one school under public and unsectarian management; that in short every school board shall have a board school. Nothing is more absurd than to imagine that rural school boards will ever consent to force the children of rural Dissenters into the clerical schools; yet as matters now stand they would have nothing else to do. To form a school board in every district without enacting that it should have a school of its own, would be to spread discord in every parish. We must either have no compulsion at all, or schools to which even Dissenters' children may fairly be compelled to go. Mr. Forster may fairly reply that we will do without compulsion. We answer that universal education has been resolved on, and public opinion will not long permit the interests of sectarian schools to stand in its way. In most districts a school board would find clergymen by no means indisposed to turn their schools over, during school hours, to school board management; and if it were found that they would not do so, or if in the interest of their schools the formation of school boards is to be stopped, we shall have a fight over the grant which is now annually made to them, and in the course of a very few sessions that grant will be altogether withdrawn.

There is no reason to believe that Mr. Forster contemplates the universal establishment of school boards as the work of next session. What he is probably thinking of is some modification of the 25th Clause. The Wesleyan Committee, in their very important resolutions, condemned both the permission given to school boards by that clause to pay fees in denominational schools, and that given by the 17th Clause to remit fees in their own schools; but no objection has been raised against the permission to establish free schools by the 26th Clause. The real objection is the 25th Clause, and the inclusion of the 17th in the Wesleyan resolution was rather by way of giving apparent completeness to their proposal than on account of any inherent objection to the remission of fees. Nor do we believe that the members of the Wesleyan Committee saw the full effect of their alternative proposal to adopt the principle of the Scotch Education Act. The following up this suggestion by Mr. Hibbert, who gives it as his opinion that the fees of indigent children, if "paid at all, should be paid by boards of guardians," looks as though the intention to modify the Act in that sense was seriously entertained. Mr. Forster and the Government cannot too early understand that such a modification of the 25th Clause would be utterly unacceptable to their Nonconformist supporters. A more absurd proposal was never made. The circular sent out by the Nonconformist Committee at Birmingham ably sums up the objections to it. Its suggestion shows an entire inability to understand the Nonconformist position. We entirely object to the use of the ratepayers' money to pay for the sectarian education of children of the poor; and this proposal is one to meet the objection by paying it with the left hand instead of the right. The present plan transforms the school-rate into a Church-rate; this plan would make the poor-rate a Church-rate. The battle of religious equality against sectarian predominance would be transferred from the school boards to the Board of Guardians; and a new religious difficulty would be added to the existing difficulties of poor law administration. Nor can we conceive a greater indignity put on decent poverty. We should first compel a poor parent to send his children to school, and then compel him to become a pauper in order to do so. Mr. Cobden pointed out many years ago that the only way to make education universal would be to establish free schools,—and it is clear that there is no other solution of the difficulty except that of remitting fees in board schools, which is practically making them free schools to those who need it. But to stamp on free education the brand of pauperism would be treachery to the very cause of popular education. The policy of Mr. Goschen and Mr. Stansfeld has been to limit pauperism to the utmost; to cut off all the indiscriminate charity by which pauperism is fostered and fed. But by this proposal a whole class would be added to the pauper ranks; and while the poor-law administration is carefully helping as many as possible out of the pit, the Education Department, for the sake of saving a few fees for sectarian schools, would be pushing a multitude into it. The suggestion can hardly be seriously entertained by the Government. It is, at the best, only one of those straws at which drowning men catch. The friends of denominational education must be in despair for their 25th

Clause before they would thus suggest to put it under the protection of the poor-law guardians.

The Rev. H. W. Crosskey, in a letter to the *Daily News*, makes a suggestion which that journal endorses, for the final settlement of this question. The suggestion is practically the same as that contained in the Wesleyan resolutions already referred to. It is that every school board should have a school of its own in which it could remit fees, and to which it could fairly compel parents who objected to denominational schools to send their children. But the real question at this moment is—what is the least that we shall accept? In the long run we shall demand universal school boards, board schools, and compulsion; and we shall get it. But what we expect during the next session is nothing less than the unconditional repeal of the 25th Clause. The Government may accompany this repeal by any further concessions; but woe be to them if they attempt to tide over the session without this much at least of concession. This session is their last opportunity for laying the evil spirit of religious strife. Next year at this time we shall be electing school boards in most of the great towns; and the whole elections will turn on this 25th Clause, if it be still in existence. It is not impossible, it is perhaps not very improbable, that before this time next year the Government will have to appeal to the constituencies; and it will most certainly be left to humiliating defeat if it has not healed the quarrel of Mr. Forster with its friends by complete concession of this 25th Clause. We believe, indeed, that it would be a wise stroke of statesmanlike policy to bring forward a measure for the complete and satisfactory liberalisation of the Education Act; one that would rally the whole body of Dissenters to the Government standard as Mr. Gladstone's Irish Church resolutions did in 1868. Such a measure might fail to pass; as a good Land Bill certainly would; but let the Government dissolve with that and a Land Bill in their programme, and they would sweep the field as they did four years ago. Perhaps it is too much to ask for so bold and vigorous a policy. We do not demand it; we do not even make it the condition of our support; we can wait for it, confident that "time is on our side." But what the whole Nonconformist body demands, what it is resolved to get by letting in a weak Tory Government if it cannot get it by keeping a strong Liberal Government in power, is the absolute and unconditional repeal of the 25th Clause of the Education Act, and the removal from school boards of the temptation to subsidise sectarian schools out of the rates.

HOW IT STRIKES A STRANGER.

December 23, 1872.

How very odd we should think it if a traveller from Polynesian seas were to report that he had visited a savage set of people, one of whose customs was that whenever a king visited a noble, the two were bound by the customs of savage society to adjourn to a sty and stick pigs for three hours. Moreover, that the pig-sticking business, instead of being a trade accounted somewhat nasty as it is with us, was in Polynesia reserved almost exclusively for the aristocracy, who much prided themselves on the temper of their knives, and on the skill with which they managed to do for the pig without much struggling. More strange still would it be if the traveller were to produce a copy of the Polynesian Court Circular, officially informing Polynesians of the exact number of pigs killed upon a certain day, as if a solemn religious or political act worthy of solemn record had been performed. All this would sound almost incredible, and yet where is the difference between such manners as these and those of our enlightened land? On reading the story of the royal visit to Chatsworth this week, I find that one morning the prince with his friends was driven in carriages to a place called the Paddocks Plantation. The shooting at once commenced, and by four o'clock, when the party went back to lunch, 400 head of game had been slaughtered, being at the rate of more than two a minute. How many were wounded and escaped to drag about their mangled limbs over the half-frozen ground we are not told. The "sport" was not considered remarkably good, but it was as good as the weather led the head keeper to expect. His royal highness, it is to be observed, is driven to the cover. There is not a single adjunct about the operation of killing the poor creatures which diminishes its almost commercial murderousness. There is no wandering over moors and the resultant combination of fatigue and exhilaration. He has not even to clean his gun and keep it in order. He is simply carried to an enclosure in which are crowded a vast num-

ber of tame animals, and he brings them down as rapidly as his attendants can supply him with weapons. This is the mode in which a prince is still entertained in a civilised country—the country of Tennyson and Wordsworth. For my own part, the pig-sticking is an occupation a shade more noble than the pheasant-shooting, for a heavy pig, I am informed, is rather dangerous if the butcher is not well up to his work. The prince went over to Derby, where, of course, there were no pheasants and no sport. Might I suggest to the mayor and corporation of the next town he visits that they should impound a number of Southdowns in the market-place, and that the prince and suite should fire at them from the town-hall? No offence surely could be taken at such a proposal. The prince's tastes, of course, must not be criticised as if he were personally and solely responsible for them. He is, no doubt, to a great extent, the victim of society. We all find it difficult enough to emancipate ourselves from the bonds of the caste in which we are placed, and they are tenfold tighter perhaps round a King. Still it is melancholy that when the Heir to the Throne goes to a county which he has never seen before, and to a house rich in books, pictures, and everything attractive to a man of taste, he can find nothing better with which to occupy himself than this barbaric cruelty. Some day, perhaps, we may see society taking a prince to see what is really worth seeing; the agricultural labourer for example, or the factory labourer, or the Black Country about Dudley, or the workings of a coal-mine, or a brickfield, all of them far more instructive than pheasants. If we do not, if princes will persistently continue to consider pheasant slaughter a primarily princely duty, and society persistently encourages that belief, princes and society cannot be surprised if uneducated persons ask themselves some very radical questions about the uses of princedom.

The prosecution of the gas-stokers, and the tremendous sentence passed by Mr. Justice Brett, will bear bitter fruit, and already the London Trades Council have given orders which will make the relations of master and men those of hostile armies, each trying to outwit and damage the other. All the evidence possible is to be collected in cases where employers or managers have outstripped the law, so that they may, if possible, be prosecuted. It is very horrible to think that there should be such internecine animosity between classes, but we can hardly wonder that it should exist, seeing what the state of the law is and how it has been enforced. The men who are now in prison were honest, sober, hardworking men, and the witnesses for the prosecution all spoke highly of them. They have been punished with a year's gaol, not because they broke their contracts, but because they "conspired" to do an illegal thing, namely, to incite their fellow-workmen to break their contracts. Now, in the first place, the illegal thing itself, the breach of contract, when the master is the sinner, is not what it is when the workman transgresses. The master must give a month's or a week's wages, as the case may be, if he discharges summarily, but the man must give a month's or a week's warning. The master can discharge summarily under certain conditions; the man cannot leave summarily under any conditions, and this is the point—the master cannot be sent to prison if he does not comply with those conditions, but the man may be sent to prison if he omits the notice. Furthermore, the offence of conspiracy does not exist in the case of the masters. So far as the law, therefore, is concerned, the advantage is altogether on the side of the masters, and the judge has been pre-eminently on their side. Nobody can for a moment say that natural justice is not outraged by punishing the gas-stokers with greater severity than the drunken wife-beater or the thief. Next session must see some amendment of the Masters and Servants Act, and in fact it has, I believe, already been settled what the amendment is to be, and who is to propose it.

Of all makers of phrases, or wordmongers, who have ever been seen in the House of Commons, none has ever approached Lord John Manners. Sir John Pakington is much given to commonplace, but a sentence from him usually stands for something, although it may be the merest platitude. But with Lord John everything is subordinate to sound, and whatever meaning he may have is altogether sacrificed in its expression to phonetic exigencies, a palpable misstatement being frequently made apparently for no other reason than that it is more euphonious than the truth. If his lordship were to progress in his art, he would soon cease to be articulate, for the same reason that he has long since ceased to be correct, and he would use *do re mi fa* instead of ordinary English. On the whole

the change would be an improvement. As a proof that it would be so, just listen to an extract or two from a speech at Oldham this week. "Oldham," said his lordship, "was one of the very few Lancashire constituencies which in 1868 was carried away by that pilgrimage of passion, and was seduced into an allegiance with a party of plunder, of national humiliation, of temporary cheeseparing and of permanent extravagance." The antithesis of the "temporary" and "permanent" is evidently introduced, not because there is any sense in it, but merely as an acoustic effect. If his lordship had said Mesopotamian cheeseparing and Pamphylian extravagance, it would have done just as well. Towards the close of his speeches, as in all musical performances, there is generally a *presto* movement. Here is the movement from the Oldham concert. "It was not around any programme, but sound principles that the Conservative party had rallied—was rallying—and would continue to rally. Those principles he saw written and emblazoned round the building in which they were assembled. These were the principles—the maintenance of our glorious Constitution in Church and State, the continuance of religion as a basis of our national education, the maintenance of our colonial Empire, the continued independence of each branch of our Legislature, and the restoration of England to her position of legitimate influence in the councils of the world. These constituted not a programme, but the principles of the great national party of Imperial England. If the Conservatives were taunted with having no programme of measures, certainly the same taunt could not be levelled at their opponents. We had had proposals of measures sufficiently subversive to lay our Empire in the dust!" Then came a piece of poetry which his lordship's organ has jumbled into pie, the compositors doubtless being unable to preserve their wits during their trying task.

A debate is in progress between Father Ignatius and Mr. Bradlaugh about Christianity. Two meetings have already been held at the New Hall of Science in Old-street, and a third is announced, the date of which is not yet fixed. Those persons who care to know what the secularists really intend should make a point of being present. Your correspondent went to the last meeting, and although his opinion of Father Ignatius was modified for the better, he was much struck with the total impotency of the reverend Father's philosophy against Mr. Bradlaugh and his friends. Imagine a man in such a place gravely declaring his belief that the burning bush was the Virgin Mary, and asserting that this was a Christian article of faith! It was a great pity that the secularists should have such a caricature set before them as the religion of the New Testament, because it merely confirmed their prejudices. The Father's style is altogether unsuited to controversy. He is rhetorical and rhapsodical beyond anybody I ever saw, and occasionally he almost overleaps himself, and provokes mirth when he meant to be specially serious. Ptolemy Philadelphus was one of his witnesses, and instead of appealing to him soberly, he clasped his hands, looked up to the ceiling, and cried, "O Ptolemy!" in rapt tones, as if he were invoking a ghost. The effect upon me at least was the reverse of what was intended.

THE "LONDON DIRECTORY."

Punctual as the day, Mr. Kelly's *Post Office London Directory* for 1873 makes its appearance. This mammoth volume is, perhaps, the greatest exhibition of enterprise in the publishing world, and it may also be said to be the cheapest work that is published. It contains 2,443 pages, nearly every line of which—and sometimes there are three and four columns of lines to a page—is the result of actual personal observation and inquiry. Some facts connected with it are worthy of special notice. Thus, it is stated that in 1864 the work extended to about 1,800 pages; but now it contains more than 600 additional pages, while the contents have been increased in greater ratio by the adoption of smaller types, in order to keep down the bulk of the volume. The labour involved by deaths, alterations in residence, new streets, &c., in compiling such a work as this, must be enormous. It would be curious to have some of the statistics upon such subjects, but the "introduction" is a business introduction, in which no unnecessary information is conveyed. We find, however, from it that during the present year fifty-four streets have been re-named, thirty-eight have been re-numbered, and fifty-three names of new streets introduced.

The "Clerical Directory" is as complete as other portions of this great work. It contains a list of the pariah churches of the entire metropolis, with their incumbents and officiating ministers and vestry clerks; district churches and chapels; the places of worship of other denominations, with the hours of divine service at each church and chapel; and an alphabetical list of all the ministers in the metropolis, which we have tested to the latest date without finding an error. The conditions of perfection in such a work as this are these—exactitude, comprehensiveness, and good arrangement. The *Post Office London Directory* fulfils all these conditions.

Literature.

A PREACHER ON PREACHING.*

It is impossible to review this book in our columns. To review it, in any proper sense of the word, we should be compelled to occupy an entire number from end to end. It contains ten "talks" rather than "lectures"; and these "lectures" are cram full of shrewd and kindly good sense, conveyed, for the most part, in the most homely colloquial terms. For the benefit of the students of Yale College, the greatest preacher America has produced has condensed the experience of a lifetime in these familiar addresses, which, in their way, are as good as Polonius's "precepts" to Laertes, and as well deserve to be "charactered in the memory." O that all preachers would listen to them with "a seasoned and attentive ear"! We should have men in our pulpits then, and not merely ministers. The topics on which he discourses are—What is Preaching? Qualifications of the Preacher, the Personal Element in Oratory, the Study of Human Nature, the Psychological Working-Elements, Rhetorical Drill and General Training, Rhetorical Illustrations, Health as Related to Preaching, Sermon-making, and Love, the Central Element of the Christian Ministry; and on these topics he discourses with genial earnestness, a freedom, a homely shrewdness, a breadth of humour which make his book as unlike the ordinary run of lectures on preaching as he himself is unlike the starched and formal divine who commonly occupies the professor's chair, whose humanity is lost in his "divinity," and whose divinity is as dry and withered, as remote from the needs of modern life, as the books and parchments from which he has painfully absorbed it. Mr. Beecher's divinity, on the contrary, is clothed in a warm humanity; as fresh and invigorating as a breeze, vital as life. To do justice to his book we should need to go carefully through each of his lectures, to write a page on almost every page, so full is it of shrewd counsel and wise godly advice. It abounds in humour, moreover, and good humour, in touches of pathos and strokes of wit, in the sagacity bred of wide experience and a life devoted, with admirable simplicity of purpose, to pulpit work and to the pure lofty aims which befit the pulpit.

Probably the best thing we can do in our limited space is, so far as possible, to let the book speak for itself. Here, then, is an instructive bit of experience:—

"I remember the first sermon I ever preached. I had preached a good many sermons before, too. But I remember the first real one. I had preached a good while as I had used my gun. I used to go out hunting by myself, and I had great success in firing off my gun, and the game enjoyed it as much as I did, for I never hit them or hurt them. . . . I loaded it, and bang!—there was a smoke, a report, but nothing fell; and so it was again and again. I recollect one day in the fields my father pointed out a little red squirrel, and said to me, 'Henry, would you like to shoot him?' I trembled all over, but I said, 'Yes.' He got down on his knee, put the gun across the rail, and said, 'Henry, keep perfectly cool, perfectly cool: take aim.' And I did, and I fired, and over went the squirrel, and he didn't run away either. That was the first thing I ever hit; and I felt an inch taller, as a boy that had killed a squirrel, and knew how to use a gun."

"I had preached two years and a half at Lawrenceburg, in Indiana (and some sporadic sermons before that), when I went to Indianapolis. While there I was very much discontented. I had been discontented for two years. I had expected that there would be a general public interest, and especially in the week before communion season. In the West we had protracted meetings, and the people would come up to a high point of feeling, but I never could get them beyond that. They would come down again, and there would be no conversions. . . . When I had lived in Indianapolis the first year, I said, 'There was a reason why when the apostles preached they succeeded, and I will find it out if it is to be found out.' I took every single instance in the Record, where I could find one of their sermons, and analysed it, and asked myself, 'What were the circumstances? who were the people? what did he do?' And I studied the sermons till I got this idea: That the Apostles were accustomed to feel first for a ground on which the people and they stood together—a common ground where they could meet. Then they heaped up a large number of the particulars of knowledge that belonged to everybody; and when they had got that knowledge which everybody would admit, placed in a proper form before their minds, then they brought it to bear upon them with all their excited heart and feeling. That was the first definite idea of *taking aim* that I had in my mind."

"Now," said I, "I will make a sermon so." I remember it just as well as if it were yesterday. First, I sketched out all the things we knew. "You all know you are living in a world perishing under your feet. You all know that time is extremely uncertain; that you cannot tell whether you will live another month or week. You all know that your destiny, in the life that is to come, depends on the character you are forming in this life. And in that way I went on with my 'You all know,' until I had about forty of them. When I had got through that, I turned round and brought it to

bear on them with all my might; and there were seventeen men converted under that sermon. I never felt so triumphant in my life. I cried all the way home. I said to myself, 'Now I know how to preach.' I could not make another sermon for a month that was good for anything. I had used all my powder and shot on that one. But, for the first time in my life, I had got the idea of *taking aim*."

Here is another passage which, under a veil of quaint and homely illustration, hides a thought of which all who preach need constantly to be reminded. Speaking of the varieties of spiritual capacity and appetite, he says:—

"You should strive, in setting the table in your church, to do as the hotel proprietor does. He never says to himself, 'What dish do I like best?—that will I put on the table;' or, 'What dishes do Lawyer A and Physician B like best?' He spreads his tables for the benefit of the community at large—something for everybody: and he does wisely. The man who means to catch men, and to catch all of them, must prepare bait for those that bite purely by the understanding, and just as much bait for those who bite largely by their emotion. But there is another class. I recollect my dear old father talking about persons that worshipped God in clouds, and saw the hand of God in beauty. He would say, 'It is all moonshine, my son, with no doctrine, nor edification, nor sanctity in it at all, and I despise it.' I never knew my father to look at a landscape in his life, unless he saw pigeons or squirrels in it. I have seen him watch the stream, but it was invariably to know if there were any pickers or trout in it. He was a hunter every inch; but I never could discern that he had an æsthetic element in him, so far as relates to pure beauty. Sublimity he felt. Whatever was grand he appreciated very keenly. I do not think that he ever looked at one building in his life except the Girard College. When he came suddenly upon that, and it opened up to him, he looked up and admired it; and I always marvelled at that, as a little instance of grace in him."

"That is laughable to you, I have no doubt, and since these addresses are the most familiar of all talks, I will give you a little more of my amusing experience with him at home. When he became an old man, he lived six months in my family, and became during that time much interested in the pictures hanging on the walls of the house. One which particularly attracted his attention, and with which he was greatly pleased, represented a beautiful lake, with hunters ensconced behind trees, shooting at ducks on the lake. He would look at that picture every day; and I, not thinking of the sportsmen, but only of the charming landscape, said to myself—'Well, it is good to see him breaking from the spell of some of his old ideas, and, now that he has become old, to see these fine gifts growing and coming out—to behold him ripening into the æsthetic element in this way.' One day I stood behind him, and as he was looking at the picture, unconscious of my presence, said he, 'He must have hit one, two, three—and, I guess, four!'"

"Now it is not strange that a person should, under such circumstances, have no appreciation of the beautiful in his nature, laugh to scorn the idea that beauty could lead a man to God, or bring him within the influence of the Lord Jesus Christ, or incline him to climb from a selfish to a spiritual life; but, I tell you, there is many a mouth that requires to be fed by the æsthetic element."

"It is not a vain thing to hear men say that they feel more like worshipping in music than in any other thing. The best organist in America for extemporaneous music is Mr. John Zundel. When he was converted, and came into the church, he said to me one morning: 'It seems that everything in the world is new. Last night I prayed, but not as you do.' I asked him what he meant, and he answered, 'I do not speak my prayers.' 'Well,' asked I, 'how do you pray?' 'On the piano always,' said he. That was true. He would sit down at his piano, when in a worshipping mood, shut his eyes, and pray with his fingers. I did not wonder at it when I heard his music."

"When I entered the first gallery of any magnitude in Europe, it was a new revelation to me; I was deeply affected. It was at the Luxembourg. I had never imagined such a wealth of glory. The sense of exhilaration was so transcendent that I felt as if I could not stay in the body. I was filled with that super-sensitive-ness of supernal feeling which is true worship; and I never seemed to myself so near to the gate of heaven. I never felt capable of so nearly understanding my Master; never in all my life was I conscious of such an eagerness to do His work, and to do it better than I did, as while under the all-pervading influence of that gallery of beauty."

In the same lecture he gives a still more valuable hint, on how a man may turn the special tendencies, passions, forces of his nature to the best account:—

"One man is very imaginative, and not a reasoner; or he finds himself possessed of a judicial mind, calm, clear, but not enthusiastic; while another finds himself an artist, as it were, with a mind expansive and sensitive, seeing everything iridescent, in all colours. Can these men shape their own endowments? Or how can one conform to the endowments of the other?"

"A minister says:—'I am naturally very sensitive to the praise and opinion of men. When I speak, I can't get rid of the feeling of myself. I am standing before a thousand people, and I am all the time thinking about myself,—whether I am standing right, and what men are thinking of me. I can't keep that out of my mind.' What is such a man to do? Can he change his own temperament?"

"Well, in one sense he cannot change at all. You can make just as many prayers, write just as many resolutions, and keep just as long a journal as you please, reserving the triumphs of grace over your approbateness, and when you are screwed down in your coffin, you will have been no less of a praise-loving man than when you were taken out of the cradle. That quality grows, and it grows stronger in old age than at any other time. You will find that men get over some things in time: they become less and less imaginative; they become less severe as they grow older; but, if vanity is a part of their composition, old

age only strengthens it, and they grow worse and worse as they grow in years. . . . But it is not necessary that you should change much. Go and look at Central Park. Before the artistic hand of the landscape-gardener began to work upon its surface, there were vast ledges of rock in every direction, and other obstructions of the most stubborn character. Now if, when the engineer came to look over the land for the purpose of laying it out into a beautiful park, he had said, 'How under the sun am I going to blast out the rocks?' he would have had a terrible time of it, and would have been blasting until this day. Instead of that, however, he said, 'I will plant vines round the edges of the rocks, and let them run up over. The rocks will look all the better, and the vines will have a place to grow and display their beauty. In that way I will make use of the rocks.'"

"So it is with your own nature. There is not a single difficulty in it which you cannot make use of, and which, after that, would not be a power for good. Suppose you are conscious, in your disposition, of approbateness. Do you think you are more sensitive than thousands of God's best ministers have been? But, perhaps, you love the praise of men more than the praise of God. The thing for you to do, then, is to train your approbateness, so that, instead of delighting in the lower types of praise—those which imply weakness and which unman you—you will strive after those which rise steadily higher and higher in the things which are of God. Now, it is not your fault that you have the element of approbateness, but it is your fault that you suffer it to feed on despicable food. Train it to desire approbation for things that are noble and just, for doing intensely whatever is disinterested among men, and for things that other men cannot do. Task yourselves, as men should do, and not like boys or pining girls. Have such a conception of manhood in Christ Jesus that you would scorn praise for things that are less than noble. Strike a line through the head, and seek praise for things that are represented above the line and not below it."

We might fill column after column with such citations; indeed all we have given are taken from the first three lectures. But, with reluctance, we hold our hands, and leave our readers to the feast of which, we trust, we have given them a sufficient taste to whet their appetites. If they love good stories, racy talk, healthy humour, wise counsel, sincere and hearty devotion, they will get this volume and enjoy it for themselves.

"ENIGMAS OF LIFE."

This is a book of great and varied interest, as well as of much importance and significance. It consists of a preface, seven essays, and an appendix, the first and last having a value not inferior to the essays which they introduce and sustain. Of the essays themselves, there is not one which does not bear the mark of deep moral earnestness, of accurate expression, and of extraordinary logical power. Three of them are concerned with social subjects, chiefly relating to the growth and development of human society; three to religious or theological matters; and the other, first in order, is in a manner introductory to both. It treats of the contrast which exists between "the Ideal and the Actual of Humanity." Mr. Greg would probably be dismissed by many readers as a theorist, as some would say; as an optimist, as others; but to the more reflective reader his view of the life of man in this world is one that deserves the utmost attention. He speaks of those, among others, who "have convinced themselves that, with time, patience, and intelligent exertion, every evil not inherent in or essential to a finite existence may be eliminated, and the yawning gulf between 'the actual and the ideal at last bridged over.' He adds—'This faith is mine. I hold it with a conviction which I feel for scarcely any other conclusion of the reason'; and he proceeds to show how it is the only one, in his opinion, compatible with true piety, and which has the sanction of reason."

We cannot follow Mr. Greg in his examination of the evils of our actual social condition, and of the means by which, he thinks, they may possibly be remedied; but we would call special attention to a very striking passage in this essay in which the extraordinary progress of material civilisation during this century is exhibited in contrast with its almost stationary condition for many previous centuries. "Consider," he says, "only the three momentous matters of light, locomotion, and communication, and we shall see this generation contrasts most surprisingly with the aggregate of the progress effected in all previous generations put together since the earliest dawn of authentic history." Respecting locomotion it is certainly true that "Nimrod and Noah travelled just in the same way, and just at the same rate, as Thomas Asheton Smith and Mr. Coke, of Norfolk. The chariots of the Olympic Games went just as fast as the chariots that conveyed our nobles to the Derby, 'in our hot youth, when 'George the Third was King.' When 'Abraham wanted to send a message to Lot' he despatched a man on horseback, who

Lectures on Preaching. By HENRY WARD BEECHER. (London: T. Nelson and Son.)

* *Enigmas of Life.* By W. H. GREG. (London: Trubner and Co., Paternoster-row.)

"galloped twelve miles an hour. When our fathers wanted to send a message to their nephews, they could do no better, and go no quicker." So again in reference to communication. "In this respect Mr. Pitt was no better off than Pericles or Agamemnon. If Ruth had wished to write to Naomi, or David to send a word of love to Jonathan when he was a hundred miles away, they could not possibly have done it under twelve hours. Nor could we to our own friends fifty years ago. In 1870 the humblest citizen of Great Britain can send such a message, not a hundred miles, but a thousand, in twelve minutes." Other illustrations, though not so striking, might have been found in the inductive sciences, and one inference, only slightly noticed by Mr. Greg, is worthy of remembrance. It is that, as all the great revolutions in material civilisation and physical science have taken place together and in a space of time so short as to leave the impression of suddenness, so we may fairly hope it will be with the great moral revolution which is needed to balance the development of material science. There is much in the present state of public feeling and thought that would seem to indicate that such a revolution is imminent.

Our space will only permit us to notice that the next three essays treat of the Malthusian doctrine of population; the relation of civilisation to the law of natural selection; and "the Great Enigma of Human Destiny." The chief interest of this work to us, and probably to most of our readers, is found in its exhibition of religious hopes with the grounds on which they rest. Mr. Greg belongs to a school of Theistic writers whose endeavour is to replace the usually acknowledged basis of religious faith by another. That basis is still to the great mass of Englishmen the Revelation contained in the Bible. The ground of Theism is the human consciousness. So that while the believer in the ultimate authority of the Scriptures rests, for example, his hope of immortality on the historical fact of the resurrection of Christ and His teachings, the Theist regards his hope of the future as an intuitive conviction. So what the Church, on the authority of St. Paul, speaks of as the things which "God has revealed unto them by His Spirit," Mr. Greg tells us are the objects which "the imaginative faculties" take cognisance of, in contradistinction to "the logical or reasoning faculties." He adds: "The soul has, or assumes to have, its own senses and perceptions; it sees, feels, is conscious of things which the pure intellect can neither discern nor pass judgment upon— which lie out of its range. It sometimes conveys to us information which the reason can pronounce false, because inconsistent with known truths; but for the most part when the Spirit says, 'I know,' 'I see,' all that the intellect can say is, 'It may be so: I cannot tell.'" This distinction is not new, nor is it evidently false; but then it is not evidently true. It is a conjecture that has much to recommend it. It may be consistently and advantageously held by a believer in Revelation, so-called. But the difference lies in this—that while to the latter it is merely of secondary importance, to the Theist it is essential. If it be true that no immediate Revelation has been vouchsafed to man, and that "visible and ascertainable phenomena give no countenance to the theory of a future and spiritual life," that "it is a matter of intuitive conviction, or deduction from received or assumed doctrines, not of logical inference from established data;" it is surely of the utmost importance that this psychological conjecture should be placed beyond the peril of contradiction and doubt. But so far from that, the almost prevalent school of philosophy denies as stoutly the reality of these particular intuitions as Theism denies an objective Revelation. This hesitancy in exhibiting proofs that address themselves to all minds—proofs that are really objective—reduces religious beliefs and hope to a matter of sentiment and of good wishes, and renders them liable to be destroyed by any sudden or great change of moral atmosphere. Beliefs of this kind are and must be purely subjective, and as such the scientific method cannot recognise them. They depend entirely on the nature of the mind by which they are received. Even the question whether there be a God is answered according to the capacity of the conception of the mind to which it is addressed. "The difficulty of conceiving the eternal pre-existence of a personal Creator I perceive to be immense;—the difficulty of conceiving the origin and evolution of the actual Universe independently of such personal Creator I should characterise as insuperable. The Positivist—the devotee of pure science—would simply reverse the adjectives. We can neither of us turn the minor into the major difficulty for the other without altering the constitution of his intelligence."

Preface VI. If this be the case, we have undoubtedly here a psychological peculiarity which would seem to sustain on the philosophical side St. Paul's theological statement that "spiritual things are spiritually discerned." But our object is to point out respecting this latest form of religion, that it, no more than Christianity, has conciliated science, spite of its philosophical face. We do not find fault with it on that account, but we cannot but remind it that it has its apologetic stage yet to pass through before it can make good its ground of being.

One of the "enigmas" raised in the essay called *De Profundis* seems to arise from the feeling in the author's mind of the indefiniteness of the highest spiritual faiths. It is a feature of all religions that they have given certainty to the minds of their votaries. "Now it is precisely this certainty," we are told, "which, nevertheless, thoughtful and sincere minds know to be the one element of falsehood, the one untrue dogma, common to all." At the same time it is admitted to be the inspiring and life-giving power of all. The puzzle which thus arises is not merely an intellectual, it is also a moral perplexity. Are religious teachers to continue to inculcate morals by means of sanctions which they have reason to distrust? Are they to hold out to virtue rewards which they know will never be bestowed? Is it not too much to assume, or has it been really proved, that religions require for their efficacy an element of untruth? Mr. Browning has shown us something like this in a figure. The worker in gold, he tells us, in order to render pure gold fit to bear the file's tooth is mixed with an alloy. "But his work ended, once the thing a ring, Oh! There's reprobation . . . self-sufficient now, the shape remains;—pure gold. So elsewhere, and more plainly he says:—

"God's gift was that man should conceive of truth
And yearn to gain it, catching at mistake,
As midway help till he reach fact indeed."

We admit this, but we would ask, by way of reply, is it not rather in form than in essence that the falsehood appears? For example, it will probably not be doubted by any one, that in accounting for the origin of their belief and institutions, religious nations and sects are nearly always wrong, and supply a supernatural and marvellous origin to what really sprung from a very natural and humble source. But is it not equally true, that the supposed origin of a religion has no effect for good or evil upon those who hold it? The draught of water that a man may obtain from a pump is precisely the same whatever his theory of pumps; the sunlight remains the same, however, we may suppose, it reaches us. Not the less is the nature of religion independent of the explanations which may be given of its origin. There are errors, again, which form part of the structure of the doctrines which are firmly held; but the alleged vitality is due, if it exist, not to the strength of the belief, or to the presence of the falsehood, but to the truth connected with the falsehood, or to some truth yet not distinctly visible, but of which the illusion is, as it were, a shadow which warns of its approach, and stimulates expectation. "The following pages contain rather suggested thoughts that may fructify in other minds than distinct propositions which it is sought argumentatively to prove." These are the opening words of the preface, and they must be our apology for the discursive remarks which we have made upon the various topics. It is a book that has afforded us extreme delight, and with many of whose conclusions we agree; but it is one that exhibits a contrast of power that is very remarkable. In those essays in which its author is reasoning from premises common to his reader and himself, he forms a chain of argument capable of bearing any conceivable weight. In the theological part of the work the initial assumptions which the rejection of Revelation necessitates, render the subsequent steps hesitating and conditional, so that the conclusions have no certainty and little force. There is, however, one force which these speculations on the spiritual enigmas of life possess, and that is, the moral force and added beauty which spring from sincerity, and devoutness, and reverence.

It is not possible by means of the few extracts which our space affords us to exhibit these qualities as fully as they deserve, but we offer one or two examples, beautiful both in feeling and expression. Here is one on the sadness of great men—

"Why does Genius ever wear a crown of thorns, self-woven, and inherent in the very conditions of its being? Why does a cloud of lofty sadness ever brood over the profoundest minds? Why does a bitterness, as of Gethsemane, mingle with or pervade the productions of even the serene intelligences, if all human emotion be not dead within them? Why have statesmen, philosophers, warriors, and poets—men of action and men of thought—men who have sought, to influence and men

who have sought to comprehend humanity, in its wild fever and its strange anomalies—why have so many of them, in the intervals of repose and at the close of life, been conscious of an indescribable melancholy and a sombre shadow, which yet had in it nothing selfish and nothing morbid? Why—but because these are the minds which have seen further, and penetrated deeper, and comprehended more, and deceived themselves less than others; because, precisely in proportion as their experience was profound, as their insight was piercing, as their investigations were sincere, as their contemplations were patient and continuous, did they recognise the mighty vastness of the problem, its awful significance, and the inadequacy of the human faculties to deal with it; because just in proportion as they had higher perceptions of what might be or might have been, the contrast of what is, and of what appeared as if it inevitably must be, became more irreconcilable and more appalling, because they felt painfully conscious that they could not see their way, and could arrive only at conclusions both in speculations and in actual life, from which it was impossible to escape, yet in which it was impossible to rest."

Here, again, is a fragment of a passage on the necessity for peace as a condition of healthy and wise thought:—

"Passion clouds the mental eye; emotion disturbs the organ of discovery. As the astronomer can only rely upon his nicest and loftiest observations when the air is still and the telescope is isolated from all the tremulous movements of terrestrial surroundings, so the thinker can only see justly and penetrate far when all that could agitate his spirit is buried deep, or put quite away, or laid eternally to rest. The conscience must slumber either in conscious innocence or in recognised forgiveness; the aspirations and desires must be calm, simple, and chastened; . . . or the needed peace must be sought in a sadder and a surer mode. There is the peace of surrendered as well as of fulfilled hopes,—the peace, not of satisfied, but of extinguished longings,—the peace, not of the happy love and the secure fireside, but of uncomplaining and accepted loneliness,—the peace, not of the heart which lives in joyful serenity afar from trouble and from strife, but of the heart whose conflicts are over and whose hopes are buried,—the peace of the passionless, as well as the peace of the happy,—not the peace which brooded over Eden, but that which crowned Gethsemane."

Here is one other extract from the same essay on the direction of human development:—

"Two glorious futures lie before us: the progress of the race here, the progress of the man hereafter. History indicates that the individual man needs to be transplanted in order to excel the past. He appears to have reached his perfection centuries ago. Men lived then whom we have never yet been able to surpass, rarely even to equal. Our knowledge has of course gone on increasing, for that is a material capable of indefinite accumulation. But for power, for the highest reach and range of mental and spiritual capacity in every line, the lapse of two or three thousand years has shown no sign of increase or improvement. What sculptor has surpassed Phidias? What poet has transcended Eschylus, Homer, or the author of the Book of Job? What devout aspirant has soared higher than David or Isaiah? What statesmen have modern times produced mightier or grander than Pericles? What patriot martyr truer or nobler than Socrates? Wherein, save in mere acquirements, was Bacon superior to Plato, or Newton to Thales or Pythagoras? Very early in our history individual men beat their wings against the allotted boundaries of their earthly dominions; early in history God gave to the human race the types and patterns to imitate and approach, but never to transcend. Here, then, surely we see clearly intimated to us our appointed work, viz.—to raise the masses to the true standard of harmonious human virtue and capacity, not to strive ourselves to overleap that standard; not to put our own souls or brains into a hotbed, but to put all our fellow-men into a fertile and a wholesome soil. If this be so, both our practical course and our speculative difficulties are greatly cleared. The timid fugitives from the duties and temptations of the world, the selfish coddlers and nurses of their own souls, the sedulous cultivators either of a cold intellect or of a fervent spiritualism, have alike deserted or mistaken their mission, and turned their back upon the goal. The philanthropists, in the measure of their wisdom and their purity of zeal, are the real fellow workmen of the Most High."

SOME SERIALS.

Several volumes of the splendid serials which adorn our popular literature are before us, concerning our duty to which it may be said that while criticism is often painful, in this instance it gives nothing but pleasure. It is impossible to criticise; it is impossible not to praise.

The first volume which we take up is *Sunday at Home*, published by the Religious Tract Society. This work, as our readers are aware, is more directly and exclusively religious than many others designed for Sunday reading; but while the purpose of the editor is one, he obtains it by many varieties of ways. We find some tales in this as in other publications, and the contents are not wanting in that lightness of style which is so much demanded by the readers of the present generation. There are several good serial papers in this volume. There are biographies of eminent men, living and dead, done with great care and discrimination, and we have been glad to note, free from all sensational exaggeration, the "Sketches in French History" are very fresh; the "Morals of Mottos" are admirably done; of the "Pages for the Young," the young—at least some of them—have expressed their admiration; the "Pulpit in the Family" is good, sometimes superior, but never dull. The poetry is not equal—in fact, it is very unequal—but we except from this remark Lord Kinloch's "Hymns to Christ." Some of these Hymns are equal to anything that Charles Wesley ever wrote, and when we say that we say a great deal.

The engravings in this volume are superior, and the tinted prints—peculiar, we believe, to this magazine—very fine.

The *Leisure Hour*, also published by the Tract Society, sustains the reputation which it has always had as a magazine for popular reading. We notice, amongst the contents of this periodical, as in the one previously noticed, some admirable biographical sketches, and especially some well-written papers on "Natural History." The "Sketches of the Reign of Queen Victoria," by an old literary hand, no less experienced a hand than Mr. John Timbs, are interesting to us because they recast in such a pleasant way, the details of so many half-forgotten facts; and, although Mr. Timbs was once corrected in a statement, his care as to facts is one of his principal characteristics. Amongst the other serial papers we notice some written with astute observation on the industries of the midland counties, and two tales, one by Mr. G. E. Sargeant, and the other by Miss Frances Brown, the blind writer. The miscellaneous contents are instructive, and of all sorts.

The *True Catholic*, published by the same society, will not be so generally popular as the works we have just noticed. It is characteristically Protestant in tone, exhibiting the errors of Romanism in various forms of history, biography, didactical and other articles. The information it contains respecting the progress of Protestantism in Europe is very valuable.

We next take up the *Christian Family* (Hodder and Stoughton), which, on first opening, does not seem comparatively attractive. This is a penny monthly designed to supply good and fresh reading. This is unquestionably done. The literature is very good. The Editorial Council, in their preface express their satisfaction with the success of their project, which was, "that 'a penny magazine, containing brief articles on such subjects as form the fitting topics of thought and conversation in Christian homes, written in a liberal and Catholic spirit, would find a wide, ungrudging welcome, and might do some useful, if not pretentious service.' There are many able contributors to this unpretentious work, including Dr. Stoughton, Dr. Reynolds, the Rev. David Thomas, Mr. Joshua Harrison, Mr. Leathes, and others. The "Sketches of London Life," by a member of the London School Board, are particularly interesting.

We next reach another order of periodicals, amongst the first of which we place the *Cottage and Artisan* (Religious Tract Society), full of good matter, told in plain and simple language, and illustrated with designs which are admirable for their boldness and truthfulness.

Then we have the *British Workman* (9, Paternoster-row), which, every one knows, needs no word of commendation. Let us once more, however, call attention to its admirable purpose of inculcating sobriety, thrift, prudence, and religion, and to—for the most part—its magnificent whole-page drawings. One of the finest prints we have ever seen is that of "King John 'Receiving back his Crown,' from a drawing by Sir John Gilbert. "R. B." also is a splendid draughtsman.

After this we have the *Band of Hope Review* (S. W. Partridge and Co.), the object of which is to inculcate, by tales, anecdotes, pictures, &c., temperance, or rather total abstinence, amongst the young. Not a word have we to say against such an object, and it is skilfully pursued by the editor. This year's volume is prefaced by a remarkably good portrait of Mr. Charles Reed, M.P.

Now we come to the children as a whole. "When 'we were young' the *Child's Companion* was esteemed a precious gift; and, good though that is now, look at what we have in addition! *Chatterbox* (W. W. Gardner) is an old favourite equally with us and with some children that we have reason to know. It is looked for every month, and deserves its high reputation for novelty and interest. But we now miss from it Mr. Key's drawings, whose death every lover of animals must regret. Still, we have an older and better-known, though not a better artist than the late Mr. Key, in Mr. Harrison Weir, whose animal drawings, as everybody knows, are beyond all criticism.

Yes—and here is once more our old friend the *Child's Companion* (Religious Tract Society), but a much larger "Companion" than the one we can recollect. That was very small, and correspondingly suitable to a child of more than a generation ago; this is enlarged according to the ideas of the age. The contents are useful and well illustrated.

Three more of these children's volumes claim a word of notice. *Kind Words for Young People* (Sunday School Union), sustains its well-earned reputation as a judicious and varied juvenile miscellany, though the quality of the wood-cuts is hardly equal to that of the letter-press. *Little Folks* (Cassell and Co.), takes a somewhat wider range, abounding in pretty stories, numerous sketches, puzzles, odds and ends, illustrated in quite a unique fashion, and giving a portion of its space to Sunday reading. The *Children's Prize* (W. W. Gardner) in its green and gold cover and gold edges, with its coloured picture of "Baby's Swing," will be considered a prize by any child who may get it, but it reminds us just a little too much of *Chatterbox*. Still, the reminding is good.

The *Family Friend* (S. W. Partridge and Co.) has reached its third volume. It, also, caters for the thousands of children of England. Its illustrations, by Harrison Weir, Becket, Parker, L. Huard, and others,

are very superior. We notice some remarkably good portraits of English sovereigns in the volume, with descriptive text by Mr. W. H. Kingston.

Another friend is the *Friendly Visitor* (Seeley, Jackson, and Halliday), printed in large type for old as well as young eyes. Its contents, though not expensive, are well selected with a moral and direct religious purpose.

The *Mother's Friend* (Hodder and Stoughton), has been recommended by us before, and we see no reason for withdrawing the recommendation. It is not so profusely illustrated as some other periodicals, but what is lost in engraving is gained in letter-press.

The *Children's Friend* (Seeley, Jackson, and Halliday), is extremely various in its contents; not a child but will like the stories and anecdotes and the drawings of animal life.

Lastly, for this week, we take up the *Infant's Magazine* (Seeley, Jackson, and Halliday), simple in its contents, printed in big type, and with such engravings as children are likely to prefer. Have we not seen some of them, however, before? Perhaps so, but the children have not.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

JENNER—WILLIAMS.—Dec. 17, at Bethesda Congregational Chapel, Llangattock, near Crickhowell, by the Rev. Evan Watkin, minister of the place, the Rev. W. Jenner, of Bishop's Castle, Salop, to Agnes Barn, fourth daughter of Mr. Henry Williams, builder, &c., Crickhowell.

AMERY—GOODWIN.—Dec. 18, at Bedford Chapel, Camden-town, R. Amery, of Southampton-row, to Catherine Claudi, daughter of Mr. C. Goodwin, of Peuryn-street N.W.

DEATHS.

IRENCH.—Dec. 14, at Kirkcounell, Dumfriesshire, Mr. Robert French, in his 87th year, grandfather of the late R. v. Robert French, M.A., Bootle, Liverpool.

PETRIE.—Dec. 18, at his residence, Seaton House, Rockdale, William Petrie, aged 67 years.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An A count, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Dec. 18.

ISSUE DEPARTMENT.	
Notes issued	£38,088,040
Government Debt	£11,015,100
Other Securities	3,984,900
Gold Coin & Bullion	23,088,040
Silver Bullion	
Total	£38,088,040

BANKING DEPARTMENT.	
Proprietor's Capital	£14,583,000
Reserve	3,185,408
Public Deposits	10,242,828
Other Deposits	17,442,651
Seven Day	
other Bills	392,500
Total	£45,816,445

Dec. 19, 1872. FRANK MAY, Deputy Chief Cashier.

TRUE ECONOMY is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Dec. 23.

Of English wheat we had only a small supply this morning, but the market is well supplied from abroad. Few buyers attended the market, owing to the proximity of the holidays, and the business doing was very restricted. English wheat made slowly the prices of Monday last, and for foreign wheat we repeat previous quotations, sales not being pressed. Flour was a dull sale at last week's prices. Peas, beans, and Indian corn maintained former rates. Barley, being in liberal supply, was in favour of buyers. The oat trade was quiet at last week's reduced quotations. Cargoes on the coast met a slow sale at the prices of last week.

CURRENT PRICES.

WHEAT—		PEAS—	
Essex and Kent, red ..	59 to 62	Grey ..	32 to 35
Ditto new ..	50 58	Maple ..	37 40
White ..	58 67	White ..	36 40
" new ..	50 58	Boilers ..	36 40
Foreign red ..	59 62	Foreign ..	37 39
" white ..	64 67		
BARLEY—		RYE—	
English malting ..	31 35		36 38
Chevalier ..	41 48	OATS—	
Distilling ..	32 35	English feed ..	21 26
Foreign ..	30 52	" potato ..	27 33
		Scotch feed ..	—
MALT—		" potato ..	—
Fale ..	66 74	Irish Black ..	18 21
Chevalier ..	—	" White ..	18 21
Brown ..	55 60	Foreign feed ..	16 20
BEANS—		FLOUR—	
Ticks ..	31 33	Town made ..	50 57
Harrow ..	33 35	Best country ..	43 47
Small ..	—	households ..	40 42
Egyptian ..	32 34	Norfolk & Suffolk ..	40 42

METROPOLITAN CATTLE MARKET, Monday, Dec. 23.—The total imports of foreign stock into London last week consisted of 5,384 head. In the corresponding week last year we received 3,961; 1870, 7,695; in 1869, 8,588; and in 1868, 4,545 head. The cattle market to-day has been altogether a nominal affair. Very few fresh arrivals have been noted. About one moiety of the supply of beasts has been from Ireland, and the quality has been very indifferent. Very little English stock has been offered, and only 24 from Scotland. With a slow trade, prices have ruled 2d. per 8lbs. easier, 5s. 8d. to 5s. 10d. per 8lbs. being accepted for the best Scots. Amongst the foreign receipts have been 26 Dutch and 60 Gothenburg. From Lincolnshire and other parts of England we have received about 150, from Scotland 24, and from Ireland about 200, including 120 cows. As regards sheep, the receipts have been limited, but quite equal to the demand. Transactions have been restricted, and prices have been nominally without variation. For the best Downs and half-breds 6s. 10d. to 7s. per 8lbs. has been accepted. Calves have changed hands at about late rates. Pigs have been dull and without change.

Per 8lbs. to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 3 8 to 4 0	Pr. coarse woolled 6 2 6 6
Second quality . 4 2 4 8	Prime Southdown 6 8 7 0
Prime large oxen 5 0 5 8	Large coarse calves 5 0 5 6
Prime Scots . 5 10 6 0	Prime small . 5 8 6 4
Coarse inf. sheep 4 2 4 8	Large hogs . 3 8 4 6
Second quality . 4 10 5 6	Neat sm. porkers 4 8 5 0

METROPOLITAN MEAT MARKET, Monday, Dec. 23.—The supplies of meat to-day were moderate. Trade, under the influence of milder temperature, ruled dull, and prices generally were not supported.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef . 2 8 to 3 0	Inferior Mutton 3 8 to 4 2
Middling do. . 3 4 4 0	Middling do. . 4 4 4 10
Prime large do. 4 2 4 6	Prime do. . 5 0 5 8
Prime small do. 4 6 4 10	Large pork . 3 4 4 0
Veal 5 4 5 8	Small do. . 4 4 5 0

PROVISIONS, Monday, Dec. 23.—The arrivals last week from Ireland were 1,339 firkins butter, and 3,774 bales bacon; and from foreign ports 25,977 packages butter, and 252 bales bacon. Irish butter has sold better at an advance of 1s. to 2s. per cwt., holders now require more money. Foreign—fine sells well, and is about 4s. dearer. Bacon has sold well, and a good business done here at late rates, but for delivery advanced prices are asked.

COVENT GARDEN, Friday, Dec. 20.—Were it not for the presence of the usual evergreens of the season—holly and mistletoe—we should scarcely believe the near approach of Christmas, so little does our market seem to be influenced by it, prices remaining unaltered, and nothing noteworthy in addition to our supplies.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 23.—There were rather short supplies of English potatoes, the better descriptions of which sold steadily at extreme rates. Foreign potatoes were again freely offered on former terms: Last week's imports consisted of 620 tons 835 sacks from Dunkirk, 74 tons from Calais, 785 bags from Hamburg, 165 bags from Bremen, 476 tons 198 sacks from Rouen, 576 bags from Harlingen, 145 tons from Dieppe, 22,343 bags 792 tons from Antwerp, 1,287 bags from Boulogne, 114 tons from St. Malo, 70 tons from Le Vivier, and 295 tons from Rotterdam. Kent Regents, 180s. to 210s. per ton; Essex and other Regents, 140s. to 180s.; Rocks, 110s. to 140s.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL! AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE and Co., Homoeopathic Chemists, London." Also, makers of Eppe's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

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ARRANGEMENTS FOR 1873.

The CHRISTIAN'S PENNY MAGAZINE during 1873 will contain Articles by the Rev. Dr. Mellor, Rev. Dr. Ferguson, Revs. T. W. Aveling, R. S. Ashton, B.A., W. F. Clarkson, B.A., C. Clemance, B.A., S. Goodall, S. Martin, H. Ollard, F.S.A., J. B. Paton, M.A., H. T. Robjohns, B.A., W. P. Statham, J. R. Thomson, M.A., &c., &c. Also Contributions by Mary Sherwood and others.

The following will give an outline of the Contents for the New Year:—

1. ORIGINAL AND BEAUTIFUL STORIES:
Old Anthony. Ruth Tredegar; or, the Orphan's Friend. The Guided Message, &c. By Mary Sherwood, and others.
2. CHRISTIAN THOUGHT AND LIFE:
The Children and the Church. A Child's Piety—what is it? Thoughts on Prayer. Praise, &c.
3. CHRISTIAN WORKMEN AND THEIR WORK:
A Sailor's Minister. Negro Preachers. John Gough. Breakfast Services, &c.
4. MINISTERS OF MERCY:
A Children's Home. "Sunrise." "The Poor and the Needy." A Midnight Meeting, &c.
5. STORIES FOR OUR CHILDREN:
Having her own way. The "Three Apples." Maggie's Birthday. A Little Hero. Seventy times Seven, &c.

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2. A Fresh Start.
3. Dreams and Dreaming. I. The Stuff Dreams are made of. II. Causes of Dreams.
4. Lord Selborne. With Portrait.
5. The Strawberry Girl. From Sir Richard Wallace's Collection of Pictures.
6. The Founder of Savings Banks: Recollections of Dr. Henry Duncan.
7. A Japanese Winter Scene. With Frontispiece.
8. Morgen Weg. A Legend of Lubeck.
9. Pigeon English.
10. Anecdotes of Doctors.
11. The Evergreen Trade.
12. Yedo. By SAMUEL MOSSMAN. With Plan of City.
13. Domestic Engineering: Our Water-Pipes.
14. Relics of the Poet Clare.
15. Livingstone and Stanley. With Portrait and Map.
16. Unfair Competition.
17. Poetry: Winter Time.—Varieties.

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3. Lourdes and its Pilgrimages. With Illustrations.
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